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LETTER FROM MR. COAN, DATED AT
HILO, 25TH SEPT. 1840.

*Diminished Religious Interest and its
Causes—Notices.*

In the latter part of May, 1840, Mr. Coan left Hilo to attend the annual meeting of the mission at Honolulu. Owing to various detentions he did not return to Hilo till about seven weeks had elapsed. Of the state in which he found his church and people at that time he gives the following description.

On our return I hastened to examine the state of the flock, and as soon as possible to make a thorough tour of Hilo and Puna, I found a greater degree of stupidity among the people, than I had seen since 1836. Many, who had been zealous and active in the work of God, now seemed cold and indifferent. Meetings were more thinly attended, and a considerable number of the church had fallen into sin. Though the great multitude of the disciples still maintained their standing as Christians, and avoided all disciplinable offences, yet there was a falling off in their moral energy, an apathy in their feelings, and a want of vitality and unction and prevalency in their prayers. In some villages not one in a hundred had fallen under church censure, and in others considerable numbers had indulged in some besetting sin. The direct occasion of the falling of nearly all who had wandered, was smoking tobacco. The passion of the natives for this vile narcotic is exceedingly strong and almost universal; and when this intemperate appetite has been indulged for a considerable length of time,

it is about as difficult to eradicate it, as to reform the confirmed drunkard. I need not, however, enlarge on this topic, as you are already acquainted with the facts in the case. On visiting the offenders some appeared truly penitent, others indifferent, and a third class hard hearted and determined in sin. However, God wrought, and he is now separating the precious from the vile, and giving us power to "return and discern between the righteous and the wicked." It is with us "a time of trouble and rebuke and blasphemy," a time of searching and sifting—"the time of Jacob's trouble, but he shall be saved out of it." God still works here.

You will naturally inquire, what are the apparent causes of this decline in the work of grace at Hilo. Not to mention a guilty cause which may exist in the pride, vanity, unbelief, and indifference of our own hearts, I will proceed to point out a few things from without, which have combined at this juncture to turn away the minds of the people from the great interests of eternity.

1st. The absence of their spiritual guides. Moses was but forty days on the mount, and the camp of Israel, the high priest, Aaron, not excepted, fell into idolatry. Now this people are much like Israel in the wilderness, fickle and wayward; one day trembling before the mount of fire, and the next disowning the God who fills heaven and earth with tokens of his eternal power and God-head. Now they see his works of terror and of love, and they sing his praise, but they soon forget his goodness and tempt him in their hearts. Notwithstanding the great things which have been done for this people, they are still in every thing but sin, babes; and while in this state, they need the vigilant eye, the

guiding hand, and the tender heart of a parent at all times. When I think of their infantile state, of the many sources of temptation within and around them, of their former and long-cherished habits of self-indulgence, and of their extremely feeble powers to resist temptation, I wonder not that so many, but that no more, fall, in the absence of their teachers, and in the hour of temptation. Suppose one hundred of the little children in one of your cities give good evidence of having been born again, would their tender parents consent to throw them together, and into the midst of all the rude and wayward children of the city, and thus leave them to the dictates of their own understandings and passions, without superintendent or guide? Who would vouch for their moral rectitude under such circumstances, even for a day, much less for a week or a month?

2d. The fall of several chiefs and men of distinction. You can hardly conceive how strongly the external conduct of this people is influenced by the habits of the known or inferred will of their rulers and principal men. If great men are on the side of righteousness, little men must be of course; but if those high in rank and power despise the cross of Christ, then the multitude must cry out, Crucify. One who has never lived under a despotic or tyrannical government, and marked its debasing effects on the minds of a people, can form but a faint idea of the obsequiousness and the sycophancy practised by the lower classes towards the rich and noble, on whose favor they feel dependent for all the blessings of being, if not for being itself. You can then see the connection between the fall of some dignitaries, and the sifting of the church.

3d. The promulgation of new laws, regulating the distribution, boundaries, titles, and management of lands, fisheries, etc., together with the appointment of a new set of officers and a revival of the mode of taxation. Now all this, we trust, will work for the good of the people; yet the change is so great, and withal so sudden, the little earthly interests to be adjusted are so numerous, and to them complex and difficult; the officers appointed to do this are so inexperienced and unskilled; and furthermore, the people on whom the laws operate, are so ignorant, so jealous, so bigotted, and so blindly attached to old habits and customs,—that you will easily see how the minds of the community may be all absorbed in temporal things, to the neg-

lect of their eternal interests. This is truly the present state of things here.

4. The deadly snares laid by ungodly foreigners, and the influence of our "French revolution," which has broken down the bulwarks of temperance and virtue, and by which the leaven of wickedness, "the mystery of iniquity, doth already work." Could you see all these and many more evils which time fails me to name, combining and acting simultaneously upon this rude and unstable people, you would adore the grace which keeps so many from falling, rather than be disheartened that numbers wander, and that spiritual apathy comes over others. It is a time of peculiar trial to the church; but it is wisely permitted by God to try and to prove his people. Let it be so, if "he that is left in Zion, and he that remaineth in Jerusalem shall be called holy," and "written among the living." It is God's method to "wash away the filth of the daughters of Zion, and to purge the blood of Jerusalem, by the spirit of judgment, and by the spirit of burning."

Though this is a time of trouble to this church, yet there are not only promises, but sure tokens that it shall be saved out of it. Some yet wrestle with the angel of the covenant, some weep between the porch and the altar, and some are grieved for the afflictions of Joseph. The word still takes effect on some. Many of the saints are aroused, and some sinners are, as we trust, converted. About one hundred have been added to the church during the last three months. Let Israel hope in the Lord, and let the house of Jacob say that his mercy endureth forever. He cannot deny the prayer of the contrite. He cannot forsake the work of his hands.

Our boarding-schools at Hilo are in a healthful and prosperous state. Mrs. C.'s school for girls is still well sustained by the contributions of the church, and the pupils enjoy health and happiness, and make good proficiency in knowledge. The common schools are low here, as they are throughout the islands, but we hope for a revival of them before long.

Our old meeting-house at Hilo having blown down, the people are now collecting timber for a new one, to be framed and covered with thatch. It is a heavy work to drag all the timber five or six miles by hand. A beam fifty feet long, and one foot square, requires one hundred men to draw it. A hard day's work to drag it from the forest to the station.

Great Eruption of the Volcano of Kilauea.

Though my letter is already long, I cannot close it without saying a word respecting the late volcanic eruption in Puna, on this island. At the time this eruption took place we were all absent from Hilo to attend the general meeting at Oahu, a circumstance which I much regret, as it deprived us of a view of the most splendid and awful part of the scene. Since our return from Oahu I have made a pretty thorough exploration of the tract of country where the eruption occurred, having found its source, and traced the stream through most of its windings, to the sea. Some of the principal facts which have been collected from credible testimony, and from personal observation, I will now give you. For several years past the great crater of Kilauea has been rapidly filling up, by the rising of the superincumbent crust, and by the frequent gushing forth of the molten sea below. In this manner the great basin below the black ledge, which has been computed from three to five hundred feet deep, was long since filled up by the ejection and cooling of successive masses of the fiery fluid. These silent eruptions continued to occur at intervals, until the black ledge was repeatedly overflowed, each cooling, and forming a new layer from two feet thick and upwards, until the whole area of the crater was filled up, at least fifty feet above the original black ledge, and thus reducing the whole depth of the crater to less than nine hundred feet. This process of filling up continued till the latter part of May, 1840, when, as many natives testify, the whole area of the crater became one entire sea of ignifluous matter, raging like old ocean when lashed into fury by a tempest. For several days the fires raged with fearful intensity, exhibiting a scene awfully terrific. The infuriated waves sent up infernal sounds, and dashed with such maddening energy against the sides of the awful caldron, as to shake the solid earth above, and to detach huge masses of overhanging rocks, which, leaving their ancient beds, plunged into the fiery gulf below. So terrific was the scene that no one dared to approach near it, and travellers on the main road, which lay along the verge of the crater, feeling the ground tremble beneath their feet, fled and passed by at a distance. I should be inclined to discredit these statements of the natives, had I not since been to Kilauea and examined it minutely with these re-

ports in view. Every appearance, however, of the crater confirms these reports. Every thing within the caldron is new. Not a particle of lava remains as it was when I last visited it. All has been melted down and re-cast. All is new. The whole appears like a raging sea, whose waves had been suddenly solidified while in the most violent agitation.

Having stated something of the appearance of the great crater, for several days previous to the disgorgement of its fiery contents, I will now give a short history of the eruption itself. I say short, because it would require a volume to give a full and minute detail of all the facts in the case.

On the 30th of May the people of Puna observed the appearance of smoke and fire in the interior, a mountainous and desolate region of that distinct. Thinking that the fire might be the burning of some jungle, they took little notice of it until the next day, Sabbath, when the meetings in the different villages were thrown into confusion by sudden and grand exhibitions of fire, on a scale so large and fearful as to leave them no room to doubt the cause of the phenomenon. The fire augmented during the day and night; but it did not seem to flow off rapidly in any direction. All were in consternation, as it was expected that the molten flood would pour itself down from its height of four thousand feet to the coast, and no one knew to what point it would flow, or what devastation would attend its fiery course. On Monday, June 1st, the stream began to flow off in a northeasterly direction, and on the following Wednesday, June 3d, at evening, the burning river reached the sea, having averaged about half a mile an hour in its progress. The rapidity of the flow was very unequal, being modified by the inequalities of the surface, over which the stream passed. Sometimes it is supposed to have moved five miles an hour, and at other times, owing to obstructions, making no apparent progress, except in filling up deep valleys, and in swelling over or breaking away hills and precipices.

But I will return to the source of the eruption. This is in a forest, and in the bottom of an ancient wooded crater, about four hundred feet deep, and probably eight miles east from Kilauea. The region being uninhabited and covered with a thicket, it was some time before the place was discovered, and up to this time, though several foreigners have attempted it, no one, except myself, has reached the spot. From Kilauea to this

place the lava flows in a subterranean gallery, probably at the depth of a thousand feet, but its course can be distinctly traced all the way, by the rending of the crust of the earth into innumerable fissures, and by the emission of smoke, steam, and gases. The eruption in this old crater is small, and from this place the stream disappears again for the distance of a mile or two, when the lava again gushed up and spread over an area of about fifty acres. Again it passes under ground for two or three miles, when it re-appears in another old wooded crater, consuming the forest, and partly filling up the basin. Once more it disappears, and flowing in a subterranean channel, cracks and breaks the earth, opening fissures from six inches to ten or twelve feet in width, and sometimes splitting the trunk of a tree so exactly that its legs stand astride at the fissure. At some places it is impossible to trace the subterranean stream, on account of the impenetrable thicket under which it passes. After flowing under ground several miles, perhaps six or eight, it again broke out like an overwhelming flood, and sweeping forest, hamlet, plantation, and every thing before it, rolled down with resistless energy to the sea, where, leaping a precipice of forty or fifty feet, it poured itself in one vast cataract of fire into the deep below, with loud detonations, fearful hissings, and a thousand unearthly and indescribable sounds. Imagine to yourself a river of fused minerals, of the breadth and depth of Niagara, and of a deep gory red, falling, in one emblazoned sheet, one raging torrent, into the ocean! The scene, as described by eye witnesses, was terribly sublime. Two mighty agencies in collision! Two antagonist and gigantic forces in contact, and producing effects on a scale inconceivably grand! The atmosphere in all directions was filled with ashes, spray, gases, etc.; while the burning lava, as it fell into the water, was shivered into millions of minute particles, and, being thrown back into the air, fell in showers of sand on all the surrounding country. The coast was extended into the sea for a quarter of a mile, and a pretty sand-beach and a new cape were formed. Three hills of scoria and sand were also formed in the sea, the lowest about two hundred and the highest about three hundred feet.

For three weeks this terrific river disgorged itself into the sea with little abatement. Multitudes of fishes were killed, and the waters of the ocean were heated for twenty miles along the coast.

The breadth of the stream, where it fell into the sea, is about half a mile, but inland it varies from one to four or five miles in width, conforming itself, like a river, to the face of the country over which it flowed. Indeed, if you can imagine the Mississippi, converted into liquid fire, of the consistency of fused iron, and moving onward, sometimes rapidly, sometimes sluggishly; now widening into a sea, and anon rushing through a narrow defile, winding its way through mighty forests and ancient solitudes, you will get some idea of the spectacle here exhibited. The depth of the stream will probably vary from ten to two hundred feet, according to the inequalities of the surface over which it passed. During the flow, night was converted into day on all eastern Hawaii. The light rose and spread like the morning upon the mountains, and its glare was seen on the opposite side of the island. It was also distinctly visible for more than one hundred miles at sea; and at the distance of forty miles fine print could be read at midnight. The brilliancy of the light was like a blazing firmament, and the scene is said to have been one of unrivalled sublimity.

The whole course of the stream from Kilauea to the sea is about forty miles. Its mouth is about twenty-five miles from Hilo station. The ground over which it flowed descends at the rate of one hundred feet to the mile. The crust is now cooled, and may be traversed with care, though scalding steam, pungent gases, and smoke are still emitted in many places.

In pursuing my way for nearly two days over this mighty smouldering mass, I was more and more impressed at every step with the wonderful scene. Hills had been melted down like wax; ravines and deep valleys had been filled; and majestic forests had disappeared like a feather in the flames. In some places the molten stream parted and flowed in separate channels for a considerable distance, and then reuniting, formed islands of various sizes, from one to fifty acres, with trees still standing, but seared and blighted by the intense heat. On the outer edges of the lava, where the stream was more shallow and the heat less vehement, and where of course the liquid mass cooled soonest, the trees were mowed down like grass before the scythe, and left charred, crisped, smouldering, and only half consumed. As the lava flowed around the trunks of large trees on the outskirts of the stream, the melted mass stiffened and consolidated before the

trunk was consumed, and when this was effected, the top of the tree fell, and lay unconsumed on the crust, while the hole which marked the place of the trunk remains almost as smooth and perfect as the caliber of a cannon. These holes are innumerable, and I found them to measure from ten to forty feet deep, but as I remarked before, they are in the more shallow parts of the lava, the trees being entirely consumed where it was deeper. During the flow of this eruption, the great crater of Kilauea sunk about three hundred feet, and her fires became nearly extinct, one lake only out of many, being left active in this mighty caldron. This, with other facts which have been named, demonstrates that the eruption was the disgorgement of the fires of Kilauea. The open lake in the old crater is at present intensely active, and the fires are increasing, as is evident from the glare visible at our station and from the testimony of visitors.

During the early part of the eruption, slight and repeated shocks of earthquake were felt, for several successive days, near the scene of action. These shocks were not noticed at Hilo.

Through the directing hand of a kind Providence no lives were lost, and but little property was consumed during this amazing flood of fiery ruin. The stream passed over an almost uninhabited desert. A few little hamlets were consumed, and a few plantations were destroyed; but the inhabitants, forewarned, fled and escaped. During the progress of the eruption some of the people in Puna spent most of their time in prayer and religious meetings, some flew in consternation from the face of the all-devouring element, others wandered along its margin, marking with idle curiosity its daily progress, while another class still coolly pursued their usual vocations, unawed by the burning fury as it rolled along within a mile of their doors. It was literally true that they ate, drank, bought, sold, planted, builded, apparently indifferent to the roar of consuming forests, the sight of devouring fire, the startling detonations, the hissing of escaping steam, the rending of the earth, the shivering and melting of gigantic rocks, the raging and dashing of the fiery waves, the bellowings, the murmurings, the unearthly mutterings coming up from a burning deep. They went carelessly on amid the rain of ashes, sand, and fiery scintillations, gazing vacantly on the fearful and ever varying appearance of the atmosphere, murky, black, livid, blazing, the sudden rising of lofty pillars of flame,

the upward curling of ten thousand columns of smoke, and their majestic roll in dense, dingy, lurid or partly colored clouds. All these moving phenomena were regarded by them as the fall of a shower, or the running of a brook; while to others they were as the tokens of a burning world, the departing heavens, and a coming Judge.

I will just remark here, that while the stream was flowing, it might be approached within a few yards on the windward side, while at the leeward no one could live within the distance of many miles, on account of the smoke, the impregnation of the atmosphere with pungent and deadly gases, and the fiery showers which were constantly descending, and destroying all vegetable life. During the progress of the descending stream, it would often fall into some fissure, and forcing itself into apertures and under massive rocks, and even hillocks and extended plats of ground, and lifting them from their ancient beds, bear them with all their superincumbent mass of soil, trees, etc., on its viscous and livid bosom, like a raft on the water. When the fused mass was sluggish, it had a gory appearance like clotted blood, and when it was active, it resembled fresh and clotted blood mingled and thrown into violent agitation. Sometimes the flowing lava would find a subterranean gallery, diverging at right angles from the main channel, and pressing into it would flow off unobserved, till meeting with some obstruction in its dark passage, when, by its expansive force, it would raise the crust of the earth into a dome-like hill of fifteen or twenty feet in height, and then bursting this shell, pour itself out in a fiery torrent around. A man who was standing at a considerable distance from the main stream, and intensely gazing on the absorbing scene before him, found himself suddenly raised to the height of ten or fifteen feet above the common level around him, and he had but just time to escape from his dangerous position, when the earth opened where he had stood, and a stream of fire gushed out.

LETTER FROM MR. LYMAN, AT HILO,
DATED 12TH NOV. 1840.

Manner of Conducting the Boarding-School and the Results.

Mr. Lyman devotes his time principally to a boarding-school, which is designed in part to give an education preparatory to entering the

mission seminary at Lahainaluna. Other schools at the station are also under his superintendence.

My rule is to open and close every school myself, except those of which Mrs. Lyman has the charge. During school hours I spend as much time as possible in the school-room. I usually hear recitations myself only half the day. The government and discipline of the scholars devolves principally on me. During the hours of labor and recreation I am with them, as circumstances will allow. To maintain a wakeful supervision of every department, and to be much with them at all hours of the day and evening, are of course indispensable to secure any good degree of order and regularity in their movements. I have usually attended morning and evening prayers with them, and spend two seasons with them, on the Sabbath, of an hour each, in exercises appropriate to the day.

One hundred and twelve boys have been admitted to the school. They have, to a considerable extent, been shielded from the temptations to which Hawaiian boys are usually exposed. Our efforts to train them to habits of industry have, for the time being, at least, been successful beyond our most sanguine expectations. Religious truth has been daily and frequently presented to their minds. We have endeavored to impress upon them that God's authority is paramount to that of all others. The Lord has continually showed himself gracious. The season of the most powerful revival was the autumn of 1837. Twenty were admitted to the church, as fruits of that season, the largest part of whom, so far as my knowledge extends, continue to run well. Other precious seasons have been enjoyed. No year has passed without our being cheered with the hope that some of our scholars had, during the year, chosen the Lord for their portion. We have, on the whole, regarded the general state of feeling on the subject of religion as low, the last year and a half. No members of the school have been received to the church the last two years. During this time our scholars have all been changed, with the exception of two who were then among the youngest in school, and one of them a church-member. Among the other fifty-one, now members of the school, are nineteen who were received to the several churches of Hawaii, previously to their entering. So that we have, at present, twenty church-members. All are in good stand-

ing, and some of them appear well. There are a few others that ought, perhaps, to have been received to the church ere this time. We have, on the whole, much hope of their piety. They appear as well as the best of the church-members.

Twenty-four have entered the mission seminary. Four others have completed their course here, but for various reasons have not entered the seminary. One, the son of a respectable foreigner, after remaining with us a few months, entered the Oahu Charity School. Ten have been taken or enticed away by their friends, four of them during the first year of the school, and within a few weeks after they were received. Two have died. One was enticed away by a whaler. Five have been expelled for misconduct, most of them for crimes of which they were guilty while with their friends, during the annual vacation. Three have been dismissed on account of feeble health, and nine others because not promising. The number now in school is fifty-three.

We have reason for gratitude that we are permitted to labor with a greater degree of quiet, than falls to the lot of most of our brethren, in this day of rebuke and blasphemy. Our school partakes, to a considerable extent, in the general apathy on the subject of religion, which pervades this field. In all other respects its internal condition never appeared more promising. Whether the tide of desolation which, for a number of months, has been rolling over this part of the island, will be permitted to demolish the school, God only knows. We trust, however, that such will not be the event.

It does not devolve on me to give particulars in reference to the present state of things here. Messrs. Coan and Wilcox will, of course, do it, so far as necessary, in reporting their respective departments. I may say, however, that the change which occurred in the year 1833, was not more sudden nor more striking, than that which has taken place the last few months. For more than two years I have greatly feared something of the kind, though I by no means expected a reaction of such tremendous power. Indeed, humanly speaking, the opposition to the truth could never have assumed so violent and bold a front, but for the intervention of that licentiousness attendant on the triumphant entrance of drunkenness and Romanism. These monsters have not, indeed, yet shown themselves much, in person, among us.

I have some hope the tide begins to ebb, but cannot speak confidently. Two sources of consolation remain. God has not been disappointed. "The Lord knoweth them that are his." He will make the wrath of man to praise him, and the remainder thereof he will restrain.

Smyrna.

UNITED JOURNAL OF THE MISSIONARIES.

Commerce of Smyrna—Books for Bulgaria—Ship Ohio—Ecclesiastical Taxation.

April 18th, 1840. I never had before to-day any idea of the commercial business of Smyrna, not having passed through the bazars. These are streets containing nothing but shops on either side, and covered with a roof which protects traders from the sun in summer, and from the rain in winter. The whole is built of wood, but is sometimes surrounded by a stone wall. In the evening the gates leading into the bazars are closed. The numerous streets, entirely devoted to commercial business and the trades, form quite a labyrinth. There is, however, a perfect system in their arrangement. Every imported article has its peculiar bazar; so that if the purchaser desires to obtain articles made of glass, he has but to step to a single street, where he will find every thing of the kind which is sold in the entire city. The same may be said of cotton and silk cloths, of second-hand clothes, of shoes and boots, of articles in wood, stone, iron, etc. A bazar is entirely devoted to figs and raisins, although they are sold only during the fall; and another is consecrated to the making of boxes to contain them, while passing before the shops I had a higher conception of the wealth of the merchants than I had had before.—*Mr. Van Lennep.*

October 3. Mr. B. Barker, agent of the British and Foreign Bible Society, called to ask for some specimens of our Greek publications, which he proposed to send to Odessa, with reference to their being translated into Bulgarian. I gave him the Life of David, the Child's Book on the Soul, and the tract on self-examination. Should the translations be executed so as to meet the approbation of competent judges, they can then be printed here, under our inspection at the same press which Mr. Barker recently employed to print the Bulgarian New

Testament. A new and very interesting field of foreign distribution may thus be opened to the American Tract Society. Mr. Barker has travelled in Bulgaria and the neighboring regions, and both from personal observation and from correspondence, has long been convinced that it is a very inviting field for missionary effort.—*Mr. Riggs.*

4. Was able to resume preaching with comfort, and without the excessive fatigue and exhaustion which speaking occasioned me some months ago. In the morning I addressed the members of my own family and three or four other individuals in Greek, and in the afternoon preached in English in the Dutch chapel.—*Mr. Riggs.*

11. I accompanied to-day Mr. Temple on board the United States ship Ohio, where he preached to an audience of 300 persons. It was truly an interesting sight. We were in a splendid ship, of very large dimensions, kept in an order probably unsurpassed by that of any ship, in any navy. A pulpit was made of the capstan. On one side stood the marines resting on their muskets. Beyond them, and on the opposite side, were the sailors in white with blue collars. Every countenance indicated sobriety and health, and commodore H. told us that but a hundred men drew their grog, while the rest received an equivalent in money. The attention was very great, especially on the part of the officers. I had some religious conversation with some officers who seemed interested in the subject. After the service several sailors were busily employed in reading the Bible. What good will be accomplished, when not only every man has his Bible, as here, but also his heart renewed by it! It will then be the travelling about of a missionary city.—*Mr. Van Lennep.*

17. Dined and spent a couple of hours on board the Ohio. I was delighted to find that several of the officers seem devoted to the service of the Lord Jesus Christ, and co-operate with the pastor in the promotion of Bible classes and every good work; as well as to notice the general appearance of sobriety and good order, temperance and health, which characterized the men.—*Mr. Riggs.*

20. It is interesting to state in this connection that a considerable number of Jews in this city have already privately professed their belief that Jesus is the Christ, the hope of Israel, and Savior of the world. It should be our prayer that their hearts may be touched by divine

grace, that they may be thus enabled to confess him before men.—*Mr. Riggs.*

An attempt is being made to give regular pay to the Greek priests. The system adopted is that of taxing the people and requiring nothing any longer for baptism, burial, etc., as has been hitherto the barbarous custom. The people are divided into classes, of which the wealthiest pay much, and the poorest very little. The rich, it seems, are pleased with the plan, because their calls on the clergy formerly occasioned them more expense. The poor, on the contrary say, that they would perhaps have paid nothing during the ensuing year, but they must now pay a certain sum every year, whether any thing be done for them or not. The question was asked, "What if they will not pay their yearly tax, on the plea that they cannot?" The answer is, Whenever they call on the priest for any thing, he will leave them unbaptized, unmarried, or unbaptized, till they settle up their past accounts. It is easy to see that the two systems thus amount to about the same thing; so that the new is neither better, nor more christian than the old.—*Mr. Van Lennep.*

*New Testament among the Turks—
Armenian Press and Newspaper—
Interview with Inquirers.*

20. F., the daughter of O., both Turkish women, has applied for books for the use of her Turkish school. I was unable to give her any, the few I had being of a doubtful character. O. has so long known the European families in S., that, unlike most of her nation, she has a high opinion of foreign Christians. Her family partake in those sentiments. It is the custom on Friday, when the men go to the mosque, for the women to collect together in a private house, and listen to the reading of some one of their number. Once F. found a Turkish New Testament at our house, and being interested in it, she asked to take it home. On Friday she read it to the women, who said, This is like our good books, it is very good, very good. Where did the Franks learn these things? F. answered, The Franks are very good people; they do us all good: they are kind-hearted, sympathize with us in our troubles, etc. The conversation became very animated and was in favor of the Frank Christians. Such little glimmerings of light may finally be changed into day.—*Mr. Van Lennep.*

21. A patriotic Armenian of Triest, native of Smyrna, has established a print-

ing-press here for the benefit of his nation. We hail this attempt here with the greatest pleasure, and have disposed of a quantity of our type and other materials (not necessary to us) to aid them in setting up their establishment. Mr. Hallock has cheerfully rendered them other important help. Their first undertaking has been the publication of an original historical poem written by a very learned priest who lately died in this place. But another undertaking at this office, is of more interest and promise, namely a newspaper in the modern tongue. They have published five numbers at intervals of ten days. The execution, appearance, and general character of this journal is highly respectable. It is with great delight I watch its progress. It will without doubt help the circulation of our own magazine and all our books, by encouraging a thirst for knowledge. And from the character of the editor, I confidently anticipate that it will be a vehicle of good.—*Mr. Adger.*

November 6. We have heard again to-day of the very general acceptance of the Armeno-Turkish Pentateuch which we have just published. To God be all the glory. May he give his Holy Spirit to every reader.—*Mr. Adger.*

7. A poor old papal Armenian bought at our depot the other day a copy of the Armeno-Turkish Pentateuch. He said he could understand it well, and as he is a stranger here and has no work, he was afraid of getting into bad company and falling into some evil ways, and wished to buy this book to employ his time and do his soul good. At his earnest request A. allowed him to take it for four piastres instead of six.—*Mr. Adger.*

13. Called to-day on an aged Greek lady, a widow. She had recently been ill, and was not quite restored, though much better. In the course of our conversation she spoke of the great pleasure she had found in reading the psalms of David, and quoted with feeling the following beautiful passages, "As the hart panteth after the water brooks so panteth my soul after thee, O God. Behold as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God." From this conversation, and from many others which I have had with her, I could not help hoping that she is one of those sheep which the Lord has sought and delivered when they have been scattered in the dark and cloudy day. It was consoling and encouraging to me to think and to hope that through much darkness

and many errors, the Good Shepherd is bringing one and another and adding them to his little flock, and causing them to hear his voice and follow him, even in these countries where Satan's synagogue is. In former conversations this lady has expressed great satisfaction in being able to understand the Scriptures in the translation into modern Greek. Had no such translation been made, she probably would never have felt, as she now does, the force and beauty of the holy oracles.—*Mr. Temple.*

17. Last Sabbath, as I was coming out of the chapel, H., an aged lady, asked me to go to her house the next day. I went: she told me she has made me the request because she needed to unburden her afflicted heart. She had no spiritual guide, and she hoped I might be such. Her situation is very trying: the son of her hopes has died, and most of her other children break her heart by their conduct. I did all I could to console her, and we had, to me, a most edifying conversation on the great things of religion and eternal life. To-day I called on her again: her emotions were still stronger, and her tears more abundant. Her heart rebelled against the God who chastised her. I endeavored to lead her to entire submission to God's will, to hope for a better world, and to put her expectations in Christ's blood. Overpowered by her feelings and tears, she could only mutter a wish that I should pray for her. We knelt down and I asked the Savior to pour the balm of Gilead into her heart. She told me that, not having slept for many nights, her rest had been most sweet after my calls, and she hoped for the same blessing to-night. What an interesting period of her life!—*Mr. Van Lennep.*

22. A promising Greek young man called on me to-day for the purpose of religious conversation. More than a year ago he often visited me for the same purpose, and always seemed serious and interested on the subject of religion. He has since been living in the interior, but seems not to have lost his good impressions. His mind is, to a considerable extent, enlightened by the reading of the gospel and other good books, which we have given him. He seems to be a more sober youth and nearer to the kingdom of God than any one whom I know among his young countrymen. When I asked him whether he felt himself prepared to meet his Savior, and render to him his account at the last day, he frankly confessed that he did not. I saw,

however, no indication of deep conviction of sin. In fact the clear naked truth of the gospel is so seldom brought to bear with power on the consciences of the people, that any thorough conviction of sin, is but unfrequently met with.—*Mr. Temple.*

February 2, 1841. I called to-day on H., of whom mention has already been made. I trust she has entered the fold of Christ. She said that ever since the last conversation I had with her, her mind had been in a very different state from what she had ever known. She had seen the folly and wickedness of rebelling against Christ, and she had resigned her will entirely to his, being content and happy, whatever he saw fit to bring upon her. The gush of her love and gratitude seemed very strange to her, and freely found words to express themselves in prayer, which she had never known before, having always found it necessary to use a prayer-book. Such a state of mind was so delightful that she feared to lose it, and hoped she might die soon, that she might possess it in her last moments, though she was willing to live. The struggle against every sin, of thought, of feeling, and of action, and the general experience she related seemed to me the language of a new-born babe in Christ Jesus. May the Redeemer, whose name she seems to love, strengthen her unto the end. Let Christians take courage from this and struggle at the throne of grace for a more abundant outpouring of the Holy Spirit.—*Mr. Van Lennep.*

LETTER FROM MR. ADGER, DATED 10TH
FEBRUARY, 1841.

REMARKING on the wide field opening for missionary labors in Smyrna and the cities and provinces in that quarter, Mr. Adger, writing in behalf of the station, proceeds in the way of illustration—

This leads us to say that we have lately received through Mr. B. Barker, agent of the British and Foreign Bible Society, a representation from M. Poyenar, government director of schools in Wallachia, of the great need there existing of one or two missionaries, and also for a teacher for a female infant school. And from all we can learn of the state of that country, it appears to us very desirable that we should occupy it soon. You are aware that Wallachia is to a great degree independent of the Porte. The prince is very favorable to the spread of

knowledge among his people, and so also is Mr. Poyenar, although a native Wallachian, and of the Greek church. The language is said to be a mixture of Latin and Italian, and of course very easy to be acquired. We would, therefore, recommend the Committee to send to Bucharest, two married missionaries, and a single lady to introduce the infant school system, unless one of the missionaries' wives should be able to take charge of this department.

It may be well also to keep your eye upon Egypt, as very likely soon to be quite open to missionary operations. Should Mehemet Ali be once firmly seated on the Egyptian throne, he will probably, even more than ever, encourage European ideas. But long since it was understood that in Egypt even a Mohammedan was free to change his religion.

Our time and strength, as a station, being chiefly devoted to the preparation of books, we are unable to report much progress in the department of public preaching. Mr. Riggs continued preaching in Greek every Sabbath to congregations of from ten to twenty-five persons until some time in May. It was thought expedient for him to spend the hottest weeks of summer in the cooler climate of Scio, which he did with his family. Since his return he has been enabled to resume preaching and his other labors with much improved health. He has now, and has had for some weeks, an interesting Bible class of two or three young men, who meet him three times a week for instruction in the word of God, and who seem sincerely and earnestly desirous of knowing the truth. One of them is our book agent, and has given hopeful evidence of piety for several years. The others are not in our employ.

A few other individuals have received regular instruction in the Scriptures. A weekly lecture has been sustained at Boujah, a village in the suburbs. Mrs. Riggs has a small boarding-school, and some of the other families have youths residing in them.

Of the preparation of books Mr. Adger adds—

Mr. Riggs has in preparation a volume on sacred geography and antiquities; also ready for the press, the Difficulties of Infidelity, part I; and in press, a Dialogue on the New Heart, and the Infant School Manual.

The Greek Monthly Magazine continues to increase in popularity. The

Armenian also is becoming more known since the termination of the Armenian persecution.

I hope to have my revision of the New Testament complete by the time our annual meeting takes place in April.

Constantinople.

JOURNAL OF MR. DWIGHT.

THE extracts from Mr. Dwight's journal which follow give abundant evidence that a very interesting state of religious feeling and inquiry exists among a portion of the Armenian population of Constantinople.

August 1st, 1840. To-day I visited an Armenian girls' school in Constantinople, which receives in part its support from us. The number of scholars is at present about twenty, being smaller in summer than in winter, owing to the fact that many of the parents reside in the country during the summer months. It is kept in a private house, and is under the direction of a mother and two daughters, the daughters being more properly the instructors of the school. I went to-day with the determination to withdraw from this school the support we have afforded it, on account of the present low state of funds; but when I saw the bright, and promising appearance of the children, heard some of them read from the word of God, and thought of the influence that twenty or thirty mothers, capable of reading, may exert on their children and on others in this place, I could not find it in my heart to say one word in regard to withholding the contribution of our mite for the furtherance of this object. No, rather would I live on coarser and scantier fare, than be the means of sending these interesting children to their homes again, to grow up in ignorance and sin. If Christians in America will not deny themselves for the welfare of these precious souls, we must. I had an opportunity of speaking on the blessedness of those who have the sure hopes of the gospel. The father of the teachers recently died. He was evangelical in his views, and he was the father of an interesting young female teacher, who died in the triumphs of faith three years ago. Like his departed daughter, he was happy in his death, and exhorted those around him not to mourn for him, "For," said he, "I have no fear of death; I am going to be with Christ."

12. Received a call from two Armenians, one of whom we have known for

years as an enlightened, and, as we hope, a pious man. The other was a new visitor and an inquirer. The former remarked that they had not slept any during the last night, but had spent the whole time in conversing about spiritual and eternal things. They called at an early hour in order to procure an answer to some questions on particular passages of Scripture which the inquirer could not understand. One of these was, Agree with thine adversary quickly, etc. Matthew, 5: 25. Another was, This is my body and this is my blood. The former is supposed by some good catholics to refer to purgatory! and the notions of these eastern churches, as well as of the Roman church, about the latter are well known. I was enabled to explain both in a very different manner, and apparently to the satisfaction of my visitors. Our conversation turned subsequently on the impossibility of being saved by the deeds of the law, and the uncertainty of a death-bed repentance. They left me with the promise to call again.

26. Priest — called. He was lately requested, as is customary, to go to the house of a widow for the purpose of confessing herself and her daughters. At such times the priest is always expected, after confession, to prescribe some penance and give some spiritual advice. Our priest, on this occasion, asked these females if they are in the habit of praying together. They replied no, but when they prayed they did it by themselves. He told them that henceforth they must not only pray by themselves but also together every day. He then inquired if they possessed a copy of the sacred Scriptures? to which they replied in the affirmative, and brought him the New Testament in ancient Armenian, which is an unintelligible language to the great mass of the people. "Very good," said the priest, "but can you understand this when you read it?" They replied in the negative. "Then," said he, "you must procure the New Testament in the modern dialect, for it is useless to read what you do not understand; and you must read at least a half a chapter each day." They then commissioned the priest to procure for them two or three copies of the New Testament in the vulgar tongue. The same priest called upon a family where he had repeatedly been before, one of the male members of which and some of the females have become considerably enlightened. The lady of the house, with whom the priest now conversed freely and openly in regard to some of the

great truths of the gospel, was filled with wonder and joy, and exclaimed, "Why have you never told me these things before?" The priest replied that she was not before prepared to receive them. If you give meat to a baby, said he, you will very likely kill it. It must be fed for a long time with milk, and after that, with more solid substances. If I had talked to you one year ago as I have to-day, your prejudices would have led you to oppose me, rather than listen to me with candor. Now you can hear me with pleasure and with profit.

27. An Armenian inquirer called. We had a conversation about the study of the sacred Scriptures, in order to ascertain the truth. I told him that we have no other standard, and that by this we are bound to try all the preaching we hear and all the books we read. The Christians of Berea searched the Scriptures daily to test the truth of what even an apostle told them, and for this they were highly commended by the same apostle.—This individual made inquiries about confession to priests, and about absolution, and the perpetual virginity of the virgin. I told him, in regard to the former, that it very probably originated from an early custom in the church, for individuals who were burdened in conscience to go to the preacher and frankly acknowledge their deficiencies and ask for spiritual advice and prayer. All this was very proper; but from this has sprung a rite totally different from the original design, and extremely prejudicial to the best interests of the soul. There is not a precept or an example in the whole Bible, enjoining this upon us as a duty. We are exhorted to confess our faults one to another, but not to a priest. Neither have priests any power of absolving sins. The power given by Christ to his apostles was declarative; that is, they had authority of saying to every man, If you truly repent and believe in the Lord Jesus Christ, you shall certainly be saved. This was a power of vast importance to miserable and ruined man. Whatever was bound on earth, in this way by the declaration of the apostles, and the people acting accordingly was bound also in heaven. The Acts of the Apostles may be considered as a kind of commentary on the commands and instructions of Christ, and there we learn how the apostles themselves understood their commission, and the precise power conferred on them by Christ. Never, in any instance, did they claim the power of pardoning sin. Whenever men came to them asking,

What must we do to be saved? no one of the apostles ever said in reply, By the authority I received from Christ I now release and absolve you from all your sins. On the contrary, they always directed men to repent and believe, assuring them that if they do so, they will assuredly be saved. When Peter had reproved Simon the sorcerer for his great wickedness, he did not promise to pardon his sins, nor give him the least encouragement that he would do so, nor did he claim to have any power from Christ to this effect, but he exhorted Simon to repent and pray to God, and so, perhaps, the wicked thought of his heart would be forgiven.

September 4. Received a call from two Armenians, who came expressly to make some inquiries in regard to the sacred Scriptures. The number of my Armenian visitors is constantly increasing, and generally speaking, they come for the avowed purpose of religious inquiry and conversation. This is not the only evidence we have that the state of feeling here among this class of people is becoming changed, and that men are fast losing their fears excited by the late violent measures of the patriarch, and they are forgetting, or becoming careless of the anathemas, which he has threatened against all who have any intercourse with us. I have more than once lately been accosted in the streets by Armenians, who, a short time since, would not have dared openly to say a word to any of us. Indeed I can hardly walk through the bazars of the city without being greeted cordially and in the most public manner by some of the Armenians, and invited to sit for the purposes of conversation.

27. H. spent the night with me. He is about going to Nicomedia. I exhorted him to be faithful to the brethren there and to others. I told him particularly that he should see that the brethren do not neglect the assembling of themselves together, but that they should meet statedly and frequently for prayer and conference; and that he must exhort them to be faithful in prayer and effort for others, that they may be brought to receive the like precious faith. I urged him also to endeavor to persuade all those who truly love Christ and the souls of men, to abstain entirely from the use of all intoxicating drinks. The customs of this country require the offering to friends of rakee (a spirit distilled from the grape) and wine, on certain occasions, and our christian brethren in Nicomedia have not had the subject of ab-

stinence so brought before them as to feel its deep importance. When Mr. Hamlin and myself were there last spring, we endeavored to enlighten them in regard to it; but if we may judge from the difficulties that have been encountered in America in persuading good men to act consistently in this matter, one or two conversations will not be sufficient to set all things right among the christian brethren in Nicomedia. I regard it as one of the most unaccountable things in the world that any Christians remain in America, who are ready to apologise for the temperate use of ardent spirits and wine, it has so often and so satisfactorily been shown that "wine is a mocker, and strong drink raging" the world over, and that hitherto the use of alcohol in any shape, as a beverage, has been "evil and only evil continually;" and however confidently an individual may believe that in his moderate way of using it, its effects are harmless, yet if he is a candid observer of facts, he must at least acknowledge that its ordinary tendencies are extremely disastrous to the peace and happiness of individuals, of families, and of whole communities. At the same time, he is not able to bring forward one single advantage as a reason for its use as a beverage. Why then is there a moment's hesitancy among good men in regard to giving up its use, and banishing so dangerous an article from our houses, and from our country? But I have no design of delivering a temperance lecture in this place, nor will I add more, except to express the hope that my fellow-countrymen may never again send abroad to foreign lands cargoes of spirits, by which, for a few dollars of paltry gain to themselves, they contribute to the destruction of thousands of souls in Mohammedan and heathen lands, who might otherwise have been enlightened by the gospel, and trained up for the kingdom of heaven. It is only a few days since that I saw in one of the most public places of business in this city a cask from my own most beloved country, with this brand upon it, *BEST BOSTON RUM!* Query. Wherein does the peculiar force of the epithet here used lie? Is this rum recommended as being the very best the country produces for making drunkards? destroying the peace and comfort of families? multiplying crimes? brutalizing the mind? and ruining eternally the soul? If there are any other purposes which the use of rum, as a beverage, subserves, I am ignorant of them.

30. Called at our book-depository, and had an opportunity of preaching the

gospel to two Armenians there. Such precious opportunities are becoming more frequent of late.

October 8. I have adopted the rule for some weeks past of going over to the bazars and khans or places of business in the city, on every Thursday, for the purpose of seeking opportunities to address men on the salvation of their souls. Not that I would stand up in the public places and preach the gospel to the passing crowd; for such a course, in the present state of things, would never do in this city; but my purpose is to call upon individuals whom I know, with the hope, not only of benefitting them, but also of meeting others whom I do not know.

To-day I was accompanied in my walk by the Rev. Mr. Wilmer, chaplain of the United States ship Ohio. We called upon an Armenian merchant in a khan, a serious-minded and perhaps a truly converted man. Our circle was soon enlarged, and we had a most interesting conversation on things pertaining to the kingdom of Christ. Mr. Wilmer wished to put a few questions, and I acted as his interpreter. He first expressed his great joy at finding in this city of superstition a few who seem to be walking in the right way, as two at least of those present appeared to be truly enlightened men. They, in return, assured him of their great delight at meeting him here. He then wished me to ask whether they see ground to hope that the true light is spreading, and is likely soon to prevail throughout the Armenian nation? One of them replied, "The common people among the Armenians are simple hearted and easily convinced of the truth. Although they have grown up in error, yet, whenever the truth of the gospel is presented to their minds, they feel its power, and are ready to embrace it at once. But," said he, "we have one great hindrance, and that is our clergy. They have prodigious power over the people, and whenever any light appears in any quarter, they endeavor forthwith to extinguish it." After some further conversation on this point, other topics were introduced, and in the course of the remarks the same individual exclaimed, "What a wonderful thing is it that Christ came into this world and died for us! There are multitudes who say they believe in Christ, but how few are there who open their minds fully to the vastness of this subject!" I hope that this individual is one of the few who has learned "to comprehend with all saints, and to know the love of Christ which passeth knowledge."

18. Two Armenians called, one of whom was once a member of our high school in Pera, and the other a teacher in the school in Has Koy. I have not seen either of them for a long time. I endeavored to lead their minds away from the unessentials of religion, to those points which concern us most as immortal and accountable beings. They promised to call again.

22. I went to the city to-day with the intention of calling on several Armenians, but circumstances prevented. I had an opportunity of dropping a few words on the subject of religion to a bookseller from whom I bought a few books; and at a banker's, I enlarged upon the sin and danger of striving to be rich in this world's goods. I met two Armenian friends in the street, as I was going over, who said that they were on their way to my house. I tried to induce them to appoint a time when they would call, but they were unable to do so. I then said to them that if they would permit me, I would call on them. One of them said, "No; we will come to you some evening and spend the night, so as to have a good opportunity to talk, but do not you come to us." I inquired, Why? are you afraid? "Yes," he replied, "I am afraid." But, said I, do you fear God or man? "I fear God," said he, "and I fear man also. If you will ensure to me liberty, I will invite you to my house without fear." This man is one of those, who, we hope, is truly converted, and he was once a very forward and bold reformer; but, some years ago, he was greatly threatened and persecuted by the enemy, and ever since that time he has been remarkably fearful.

26. Priest — called. He wishes to procure a house either in Pera or Constantinople so as to be nearer his work. He has a heart to labor much for the salvation of men, but as he lives at a distance from the city he is able to do comparatively little. He is continually meeting with opportunities for making known the gospel of Christ to Armenian females in families that he has visited, and he has given or sold among them five or six copies of the Armenian New Testament. He called upon one lately, to whom he had some months ago given a New Testament, and with whom he has often conversed on these subjects. She was in bed slightly indisposed, and he was delighted to find the New Testament lying open near her on the bed. He could not suppress his feelings of joy, and she, observing a smile on his face, asked, "Why do you laugh?" I laugh,

he replied, to see that on your sick bed you have Jesus at your side.

29. This being my regular day for going to seek opportunities for religious conversation in the bazars, I called first on a watch-maker, an Armenian, whom I have known for many years as a serious-minded man, though of late I have had no opportunity of having intercourse with him. I had some profitable conversation with him on the emptiness of the world, and the vast importance of eternal things. Two young men, besides himself, were attentive listeners to what was said. Afterwards I called at several other places, where I met with various individuals, some of them strangers, to whom I endeavored to speak a word in season, that might be profitable to their souls. In such a place as this the current of the world is exceedingly strong, and it requires great wisdom to know what to do in order most effectually to meet and resist it, and great faith in God, to prevent one from despairing of ever seeing a radical change in the thoughts and dispositions of men. The last place at which I called was at our Armenian book depot, where our bookseller, an enlightened Armenian, related a story illustrating what Paul said about the name of God being blasphemed among the heathen, through the inconsistencies and sins of those who are called Christians. This individual was some time ago thrown into prison for debt. He had for fellow prisoners in the same room Turks, Greeks, and other Armenians. In the evening, at the regular time, the Turks, with apparent devoutness, went through their devotions, and after quietly eating their evening meal, lay down to rest. The Greeks, on the contrary, appeared to have no thought of God, or of their obligations to him. They drank wine or something stronger, until they were merry, and sang songs, and talked nonsense, and were full of noise and wickedness, until a very late hour, disturbing every body else in the room: then, without any recognition of God, they went to bed. In the morning, at an early hour, the Turks arose, and before doing any thing else, in a serious and quiet manner performed their devotional duties. The Greeks, on the other hand, arose and began again at once their carousals, without appearing to think of any thing else but their own beastly pleasures; God, their creator and preserver and constant benefactor, being entirely out of their minds. Thus the very Mohammedans, by their superior devotion, condemned the lightness and indifference of the

Greek, and the name of Christ is blasphemed, and he is wounded in the house of his friends. "Like brutes they live, like brutes they die."

November 2. Heretofore our monthly concert exercises have been partly in English, and partly in Armenian and Turkish, in order to accommodate our Armenian friends, a few of whom have always attended. We have now made arrangements to have two services hereafter, one at noon, and the other in the evening; the former being solely for the natives, and in their languages, and the latter, for our own families and for our English and American friends. To-day we had ten Armenians present, and the occasion was one of special interest and solemnity. The principal subjects of our remarks were the value of prayer, and the certainty of our expectations, based on the promises of God's word, in regard to the universal extension of the kingdom of Christ. We also communicated facts illustrative of the missionary operations of the present day. The prayers and statements were partly in Armenian and partly in Turkish, and some of our native brethren took a part with us. God was evidently in the midst of us, and we trust he will hear and bless.

Previous to the meeting, and afterward, I had much conversation with individuals who were present, particularly with one of our pious priests, and with H. They seem to be more and more strong in the Lord, and very confident that we are now seeing the dawn of a better day for the Armenians. The priest has remarkably clear and satisfactory views of the atonement of Christ, and of that great doctrine of the reformation, salvation by grace alone, without the deeds of the law. He is also one of the few who are ready to suffer the loss of all things for Christ. He is anxious to withdraw from the regular administration of the priest's office, and to devote himself more exclusively to efforts for the enlightening of the people. For this he is peculiarly fitted, and he hesitates not to go among all classes of the people here, in some instances, even among the Turks, laboring to bring them to a knowledge of the truth. He would be exceedingly useful as a city missionary, and we hope to have him connected with us, by and by, as an assistant missionary.

5. Went over to the bazars, where I met a few individuals, with whom I conversed in regard to the great things of the kingdom of Christ. An Armenian

bishop, who was banished by the present patriarch for some alleged misdemeanors, returned last summer and became a Roman Catholic and a Jesuit. He has the reputation of being a very bad man, which the following story fully corroborates. The other day he became partially intoxicated, and went boldly to the room of the Armenian patriarch, his enemy, and began to upbraid him for his cruelty, and to use the most shameful language to him. He added, "Why do you continue to occupy this office, when you know that not a man in all your community wishes you to remain here?" The language of the bishop at length became so exceedingly insulting that some of the patriarch's attendants came in and removed him by force. Some say that he actually beat the patriarch with a stick, but this does not appear to be certain. If bishops thus get drunk and quarrel and rail, what can the poor ignorant people be expected to do? A part of the bishop's story is, however, true. The patriarch is said to be quite unpopular among the people and many wish for his removal.

Having mentioned some conduct of the patriarch unbecoming his office, and which called forth many severe remarks from the people, Mr. Dwight proceeds—

He has since, however, resigned the insignia of his office, and no doubt, within a short time, another will be appointed in his place. The most prominent candidate spoken of is Stephen, the late patriarch. It will be borne in mind that he was removed and sent into a sort of honorable banishment, because he would not act with sufficient rigor, in persecuting the enlightened Armenians, and the present incumbent was brought here for the avowed purpose of carrying things with a strong hand. They appear now to be satisfied that matters are not to be carried forward in this way, and apparently they are mortified at the shameful conduct of their patriarch. He is said to be very proud and overbearing and tyrannical in his disposition, and even those who brought him here cannot manage him.

9. Stephen, the former patriarch, is elected again to this office. He was first chosen by a large majority of the votes of the principal bankers, and yesterday at an immense popular assembly in the patriarchal church, it was proposed to cast lots to see whether the choice would be confirmed in that way, and behold, the lot fell upon the same individ-

ual. To-day a messenger has been dispatched to Nicomedia, where he at present resides, to inform him of the choice of the nation, and invite him to return. If he consents to take upon him again this office, it will give great joy to all the enlightened portion of the Armenians. We cannot but regard this choice as a special interposition of Providence. "The lot is cast into the lap, but the whole disposing thereof is of the Lord."

13. Preached the gospel to-day in my own room to ten Armenians of various ages, from the old man of fifty or sixty to the youth of eighteen or twenty. My text was the last half of the third chapter of Romans, and I had an excellent opportunity of setting forth the great and fundamental doctrine of justification by faith, which is but little understood here. Three of the individuals staid and dined with me, and spent the afternoon. They are three for whom we have the hope that they are truly converted men. Our conversation was chiefly on practical subjects, and I endeavored to exhort them faithfully to exhibit before all the world the true christian spirit, and to make effort for the salvation of men. I also pointed out to them the importance of having more frequent meetings together among themselves, for prayer and mutual exhortation, after the example of Christians in apostolic times.

14. The newly elected patriarch arrived yesterday, and as it is now the time of the Turkish fast, when the Turks transact no business, except in the night, the patriarch presented himself last night at the Porte, and qualified himself for office, and then proceeded with great pomp to the patriarchal church, where he delivered a sermon to the people. He was accompanied through the streets by thirty or forty armed constables, furnished by the government for the occasion, according to custom, and by an immense crowd of people. The return of this man to office is a source of great comfort to many. There is no fear that the persecuting party, who drove him from the patriarchal seat, because he refused to lend them his aid in their diabolical work, will very soon solicit him again to enter upon it, now that they themselves have called him back.

19. To-day I dined at Mr. Goodell's with four Armenians, all of whom we hope we may truly call christian brethren. We had a most interesting season of spiritual conversation with them. They are full of courage and hope, in regard to the present state of things among the Armenians, in consequence

of the return of the former patriarch. Fear appears to have taken her flight from the minds of the people. One of these individuals who, a few weeks ago, begged me not to call at his room in the bazars, for fear of exciting suspicion, now invited me to call whenever I like. Another of them has made out a long list of our books, which he is going to buy. We endeavored to impress upon the minds of these brethren the importance of laboring faithfully for the salvation of their fellow men and of trusting God in times of darkness, as well as in times of light. We told them, what we have often told them before, that they have no occasion to say any thing about the rites and ceremonies of their church; but that their simple duty is to commend the pure gospel and the religion of Christ to the consciences of all, both by their lips and in their lives.

20. Preached to-day to my little Armenian congregation on the same subject as the last week, namely, justification by faith alone. They were remarkably attentive, and I endeavored to address to them the truths of the gospel in a plain and impressive manner.

In the afternoon one of the pious priests called and spent the night with us. He is full of zeal and encouragement. He says that the present patriarch once said to him, "It is evident that those Americans are good men, for when we broke up their school in Pera, they did not do or say any thing against us." This priest has a peculiar tact in talking with all classes of the people. The other day he was thrown in company with a Jew, and addressed him in this manner, "The Jews and Christians have many reasons for loving, instead of hating each other; and if they would only think a little, they would become mutual friends. The Christians would love the Jews because that through them we have received the Old Testament Scriptures. We are under great obligations to the Jews for having preserved with so much care, and handed down to us uncorrupted these sacred books. The Jews, on the other hand, should love the Christians, because they also receive Abraham and Moses and David and all the prophets as the true servants of God, just as the Jews do. In this respect the Jews and Christians are very nearly alike. The only difference is this, we, Christians, believe that the Messiah spoken of in the prophets has actually come; and you believe that he is to come. It only remains that you acknowledge

that he has come, and we shall be exactly alike."

This priest, in speaking about forms and modes of prayer, said, "It matters not whether, like Christ, I cast myself down prostrate to the ground (here he suited the action to the word and stretched himself at full length on the floor) and thus pray, or, like the publican, I stand up and with downcast eyes smite upon my breast, and pray thus. The same God hears both prayers, because he looks upon the heart, and the position of the body is a matter of perfect indifference with him."

27. Owing to a severe storm, but few came to my Armenian service. One of the priests, however, was present and opened the meeting with prayer, and it was truly interesting and affecting to hear a priest of the Armenian church pray in a slow and solemn tone, and with deep earnestness, for the outpouring of the Holy Spirit, and that God will open the hearts of all, bishops, priests, and common people, that they may discern and receive his truth, even as it is in Jesus. Such prayers will be answered. A young man, a teacher in the Armenian community, who was formerly very abandoned, being a liar and a drunkard and an associate with infidels, and who took special pains to circulate false reports against our friend H. at the time of the persecution, has lately appeared to be quite serious and penitent. The priest has had opportunities of seeing him frequently, and he has been the means of leading the individual in question to this state of mind. He has now abandoned entirely the use of the cup, and also of coffee and tobacco, and he drinks nothing stronger than water. One of the most satisfactory evidences of his repentance, is the fact that he has been, of his own accord to H. and made full confession of the various wrongs he has done him, and at the same time sought direction in the way of life. At three different times, during the present week, he has been to H.'s house, and spent from three to five hours each time in conversing about the things of eternity, which seem to have made a deep impression on his mind. This is encouraging, as it seems to show that the Holy Spirit is exerting his power here, and we earnestly hope that his influences may be poured out abundantly on all classes of the people.

December 8. A. called in company with another Armenian. He is the fearful one, who has already been spoken of, though he appears less and less afraid of

persecution, which has been threatened by the powers that be, or rather that were, against all who live according to the doctrine of Christ. He says now that he does not fear the prison, or the scourge, but he cannot endure the thought of banishment. So great is the change in the appearance of things here, and in his own mind, that he has actually offered to become our bookseller!

16. Priest — and his son, a young man of twenty, spent the night with us. Mr. Goodell and several others were also present. The priest expressed great joy at meeting so many christian friends. Said he, "I have a mother and other relatives, who are dear to me; but here are you strangers, from foreign and distant countries, some from England, some from America, and some from Germany, and yet I can truly say that you are more dear to me than my nearest relatives who know not the love of Christ."

This priest is now devoting his whole time to labors for the salvation of men. He could not conscientiously perform all the duties of the priest's office, and he has therefore withdrawn himself from the active labors of his station. He has abandoned a situation in which he was honored and supported, for one in which he exposes himself to obloquy and perhaps persecution, with very uncertain means of subsistence, though at the same time, one in which he may do a great deal towards advancing the kingdom of the Lord Jesus Christ.

17. Two new persons, Armenians, were present at my Armenian service to-day. One of them came an hour before the time, and I had some profitable conversation with him. He is the one already spoken of as having lately removed to Pera. H. being also here, entered into the conversation with spirit, and pressed upon this individual the duty of living for Christ, and striving for the kingdom of heaven. The man listened with deep attention, and he appears to be in a promising state of mind.

I felt my heart greatly enlarged to-day in preaching the gospel in Armenian to my small but very attentive congregation. May the Lord send down his Holy Spirit! Twenty-five different individuals, all Armenians, have attended this meeting, though never all at one time.

We have lately removed our Armenian book depository over to the city, near the centre of business. Already our books begin to sell much more rapidly than before. In fact the fears of the people are rapidly vanishing, since the old patriarch

has been restored, and we hope the Lord will enable us to work while the day lasts, and to enter every open door. I have had more missionary intercourse with the Armenians during the last three or four months, than ever before, during the same length of time, since I have been in Constantinople. The Lord be praised for all the good he is bringing out of the late persecution. The restoration of the former patriarch is regarded by all classes as a triumph of evangelical truth. He is called by some the evangelical patriarch, and by others the American patriarch; and some even go so far as to assert that he was brought back by the influence of the American ambassador, which story, ridiculous as it is, shows what are the opinions of the people in regard to the disposition of the present patriarch towards evangelical religion. Nor do they in this instance mistake, for we have the best reasons for believing that he is a truly enlightened man. He occupies a very trying and difficult situation, and we pray that the Lord may give him grace that he may be found faithful.

26. A Jewish rabbi called, who, for some time past, has been convinced of the truth of Christianity, though, as yet, he has not been baptized, nor does he dare to make known his sentiments among his brethren. Such an avowal would be speedily followed by imprisonment, and perhaps by death. I asked him whether the Messiah has yet come, whom the Jews here are all expecting this year. He replied, that if the question was put to him, he knows that the Messiah has come, even Christ the Lord; but that if his countrymen here were asked that question, they would reply in the negative.

30. In the afternoon priest — called. He seems full of calm and quiet confidence in God, and truly a man of prayer. He informed me that the vartabed or preacher of his village commissioned him to procure five or six copies of our translations of the Psalms, lately published, for distribution among his friends.

31. Priest — called, bringing with him A., the teacher mentioned under date November 27th. I was very glad to see this individual who has so recently turned from the evil of his ways, and to give him a word of exhortation. As they were about taking leave, at the priest's request, I kneeled down and prayed with them, commending them to the special grace of God.

This young man lately had a conversation with the patriarch respecting the late persecution, in which a number of individuals were banished without the least form of trial, and in fact without any definite charge being brought against them. The patriarch remarked, "If an examination were made as to the manner in which we treated those men, what should we say? What justice is there in such a mode of proceeding. Nicodemus asked the Jewish council, 'Doth our law judge a man before it hath heard him?' but we have done this very thing. We have condemned and punished these men unheard."

Broosa.

EXTRACTS FROM THE JOURNAL OF MR. SCHNEIDER.

Freedom of Thought and Discussion— Progress of Truth at Cesarea and Nicomedia.

THE reader will see that the intercourse which Mr. Schneider has with the people around him, and the events that are falling under his observation at Broosa, indicate that the state of religious feeling and inquiry among the Armenians there, is similar to what the last article showed them to be at Constantinople.

August 11th, 1840. Had a call from a well informed young Greek to-day. Our conversation soon turned on the present state of their church, the lowness of which he much lamented, especially the condition of their priesthood. In the course of his remarks he showed himself to have embraced the sentiments of a Greek ecclesiastic and teacher, who has recently brought himself into much note in his nation by his deistical notions. Some of the doctrines of his system are, the rejection of the divinity of Christ, the denial of human depravity, and of the necessity of the atonement and regeneration, and the rejection of the entire Old Testament as a part of inspired truth. Salvation by Jesus Christ forms no part of his creed. There is reason to believe that his sentiments have been extensively adopted among the young enlightened Greeks. Many of his pupils have imbibed them, and have contributed considerably to their dissemination. Much excitement has been occasioned in some places by the appearance of these doctrines. Among the evils which will result, this good effect may be hoped for, viz., it will wake up multitudes of minds

from their religious lethargy and indifference, and will lead them to inquiry, discussion, and examination. The motto, "Believe, without examination," has long exerted a fearful influence among these people. Almost any thing, leading to inquiry and investigation, may be regarded as favorable.

In this connection may also be mentioned the influence of Greek newspapers. They are doing an immense work in rousing the Greek mind to thought and inquiry. Especially is their influence seen in Turkey, where they have begun to be circulated more recently. A goodly number of them are now published. In many of them, free and full discussions are carried on respecting reform in the church in various particulars. Editors and newspaper writers do not hesitate to expose before the public, and to condemn the misconduct of their ecclesiastics in the severest terms. The freedom with which they speak on these points is truly wonderful. This boldness, instead of diminishing, is rapidly on the increase, under the new regulations of the Turkish government. The people have not been accustomed to such things. It is altogether new to them. They have been looking on, at first, rather in silence; but seeing that these attacks on the clergy have brought no bad consequences on their authors, they are encouraged to think for themselves, and to express their opinions freely. This result cannot be otherwise than favorable.

12. I have been recently encouraged by a returning demand for books. Within a few days past, I have disposed of more than I had circulated for months previously. May this demand be daily growing.

Having mentioned that B. P., one of those who were banished to Cesarea, during the late times of persecution, had been ill treated by the Turkish officer on the way, Mr. Schneider adds—

He remarked, however, that they were treated with the utmost kindness and respect in the place of their banishment, especially so by the superior of the convent located there. He, the superior, endeavored to console them by the comforts of the gospel, and by reminding them that in the early ages of Christianity good men had suffered persecution in the same way. And besides this, he gave them the privilege of living on the funds of the monastery. This, to persons in their circumstances, was no small favor.

On their arrival in Cesarea, the question was asked, "Why are these men banished, and what is their crime?" They are protestants, was the reply. "And what is a protestant?" One who takes the Bible for his guide, and only that. "Then we are protestants, for we acknowledge only the word of God," they observed. He represented that their banishment to that place had been the means of awakening much inquiry, and that half the Armenian population of Cesarea had been led to embrace enlightened evangelical views of truth. This may be a strong statement, but there is no doubt that a considerable revolution took place in the minds of many of their nation, in consequence of their residence there.

On his way to Broosa he passed through Nicomedia, where he spent a few days. He spoke with the utmost surprise of the interest he found in that place in truly evangelical views. He says there are thirty or forty brethren, as he terms them. His countenance brightened up with the most lively interest, when referring to the state of things there, and he reiterated again and again his great astonishment. Though he may not be truly born again, yet his testimony, in addition to that of missionary brethren who have visited the place, evidently shows that the Lord is carrying on a work of grace there. Truly such an instance is encouraging.

*Calls for Books—Moochalitch—Appolonia
—Greek Funeral.*

October 3. Had an application for ten Armeno-Turkish Pentateuchs, and ten copies of the Child's Book on the Soul, in the same language, from a village thirty-five miles distant. It is very gratifying to see our books gradually getting into circulation again, particularly in places more remote from our station. A copy of this Pentateuch, translated by Mr. Goodell, recently fell into the hands of an Armenian. On examination he was highly pleased with it. And when he learned that it was the work of American missionaries, he was much surprised that they should be engaged in so good a work as furnishing the word of God to the people. The ground of his surprise was this—He had heard the missionaries spoken of as infidels and underminers of the christian faith. But here he had proof positive to the contrary.

In reading the New Testament to-day with a young Greek, according to my

weekly custom, I had occasion to explain to him the nature and necessity of repentance. As I applied the subject, and urged upon him the duty of immediately forsaking his sins, he manifested much tenderness. He acknowledged, with tearful eyes, that he had never truly repented. May the Lord give him repentance unto life.

5. Rode to Moochalitch, lying twelve hours west of Broosa, and two hours from the sea-coast. It is situated on a piece of elevated ground, in the midst of a vast plain, which, in the winter, is often almost entirely covered with water. The houses appear uninviting, and the streets are roughly paved. The population is about 11,000, of whom 1,150 are Armenians, 3,500 Greeks, and the rest Mussulmans. The Greeks have two churches, one Hellenic school, and one school on the old plan. The Armenians have one church and a school. Neither the Greeks, nor the Armenians speak their national tongue. Turkish is the only language used. Hence, neither the services of their churches, nor the books read in their schools are understood. The teacher of the Armenian school frankly confessed that neither he nor his pupils understood what was taught. The teacher of one of the Greek schools, being acquainted with the modern Greek also, is able to impart to his scholars some knowledge. Those of the priests whom I saw seem to be simple, but very ignorant men. Speaking only the Turkish, they do not at all comprehend the prayers and other parts of the church services, which they daily perform. When such is the character of the priesthood, the condition of the people is easily imagined. I sold a few books and tracts, and distributed more. For each of the Greek priests I left a copy of the New Testament, and made an arrangement to forward some Armeno-Turkish Pentateuchs to the Armenians. I had opportunity of conversing on the subject of religion with various individuals, and the seed thus sown by means of conversation and books, I trust will not prove in vain.

8. Went to Appolonia, six hours from Broosa and the same from Moochalitch. It covers an islet in the sea of Appolonia, connected by a bridge with the main land. A river connects this sea with that of Marmora. In the winter the mountain torrents raise the surface of water twenty or more feet above the lowest summer level. Water fresh and pure is also said to bubble up from fountains in the bottom. The population embraces about 2,000 Greeks and 500

Turks. The former have three churches and one miserable school.

In this place I witnessed the ceremonies of a Greek burial, which it may not be improper to notice. The deceased was a female. The corpse was followed by a long train of women, there being only two men in the procession, and these acting as bearers, assisted by two of the female sex. The priests, arrayed in their sacerdotal robes, preceded the procession, chanting the burial service as they moved on. The coffin consisted of a few rough boards, rudely put together, open on the upper side. The deceased had on all her usual garments, even to her hose and shoes, and was covered by a cloth. When the procession arrived at the grave, some of the relatives uncovered the face and kissed it, and in a mournful tone called out to the individual by name. And even before they had reached the grave-yard, as they were moving on in the procession, several of them were constantly calling the deceased by name in mournful and wailing cries. The body was taken out of the coffin and deposited in the grave, just in the state in which it had been brought. A priest then threw some earth on it in the form of the cross; then some water also in the form of a cross; and lastly some wine in like manner in the form of a cross. Then the open coffin was placed in an inverted position over the remains, and afterwards they covered them with earth. The grave was so shallow, that after the inverted coffin had been inserted, it became almost level with the surface of the ground. It is the custom in this country to bury many persons in the same grave. In the present instance the bones of some previously buried body had been dug up. It appeared that the remains of the husband of one of the women who were present on the occasion, had been consigned to this grave. As soon as she came to the sepulchre and saw the bones, she seized the skull, and turning it over and over, and earnestly looking at it, and frequently pressing it to her bosom, she would call out with streaming eyes, "O my love, my beloved P. O my love, my beloved P." Thus she was engaged during all the time while the ceremonies of burying were going on; and when the moment to cover the corpse had arrived, she carefully placed the skull by the head of the newly deposited body. Almost all the women brought with them little books, in which the names of their deceased relatives were written, and which they gave to the priests, who repeated over

the names and prayed for these departed dead while the interment was going on, receiving for each prayer a cent or two, according to the disposition of the giver. Some of the bystanders were much affected, while the majority manifested much indifference. In view of the whole scene my heart was deeply moved, and I shall never forget the occasion. I could not but feel how great was the moral darkness of these benighted people, and how great was the contrast between funeral scenes in our own favored land and in this country. How vast this contrast, and how blessed the influences of that precious gospel which makes this difference! May its power soon be felt again in these once favored ends of the earth.

Preaching in Turkish resumed—Religious Inquirers.

November 2. On the 18th ult. I recommenced public preaching in Turkish. Yesterday was the third Sabbath since the service has been resumed, and on each occasion some new hearers were present. The whole number is still small; but they appear attentive and interested. From the pious young Armenians I learn that another of the teachers of their school is in quite a serious state of mind. He seems to feel convinced of his helplessness, and says that if a change does not take place in him, he feels assured there is no hope in his case. He appears to realize that while a concern for his soul ought to have been the main business of his life, he has hitherto entirely neglected it; and the conviction of this neglect now fills him with distress. He remarked that his mind was very much occupied about his spiritual state these days, and he knew not what to do.

3. The Armenian teacher above alluded to, was present at the Bible-class this evening. He listened with the most eager attention to the instructions communicated. The expressions of his countenance indicated his cordial assent to the importance and truth of the subjects presented. He is evidently in a very interesting and hopeful state of mind.

20. Had a long conversation on personal religion with G., the Armenian teacher already mentioned. His mind is evidently deeply interested on the subject, and he seems fully determined not to rest until he has a good hope in Christ. It is not improbable that the great change may have already taken place in his heart, though he appears not particularly con-

scious of it, nor can we yet speak definitely on this point.

23. Yesterday the Turkish service was attended by twenty hearers, of whom ten were natives. In all, there have now been twenty-seven at different times, of whom the greater part are natives. They appeared to listen with good interest. Compared with the congregations at many stations, this is a very small number. But here, where for so long a time, we have not been able to collect even a few, it is a favorable indication.

December 11. Had a deeply interesting interview with L., the young Greek already referred to. He is evidently deeply anxious about his salvation. He said he felt that he was a lost and ruined sinner in himself, and deserved to perish forever, and that there was no hope for him, except in Christ. As I presented the great truths of the gospel to him, he manifested much feeling. He expressed anew his fixed determination to make his eternal well-being the object of his most earnest attention. After I had conversed with him sufficiently, I asked him if he should like to have me pray with him, particularly for himself. He instantly, and with evident interest replied, "Yes, with great pleasure." I then commended him to the Father of Mercies. After prayer I added a few more remarks, and then dismissed him; but he seemed loth to depart, just as I have seen awakened sinners in America lingering after meeting when the hour for departure had arrived.

14. Yesterday, the Sabbath, the little audience at the Turkish service were very attentive, solemn, and interested. Several, who have hitherto manifested no perceptible interest in their personal salvation, were affected to tears. There is evidently an uncommon tenderness on the minds of some few, which we cannot but regard as evidence of the special influences of the Spirit.

Syria and the Holy Land.

REPORT OF THE STATION AT BEYROOT, JAN. 1ST, 1841.

AFTER advertizing to the interruption of missionary labors by the war, during the summer and autumn of last year, and the early return to their work, which, in the kind providence of God, was allowed them, the missionaries proceeded to give a statement respecting what had been accomplished during the year which had just closed.

Distribution of Books.

We had made arrangements to carry forward this branch of our labor with more energy this year than previously, and hoped to spread far and wide the word of God among the people, carried to their houses and recommended to their attention by two judicious and zealous natives. But our hopes were soon blasted. In the latter part of May the mountaineers rose against the pasha, and thus all communication with them was interrupted. No sooner was this rebellion partially quelled, than the ships of the allied powers made their appearance on the coast, introducing a second time the utmost consternation and confusion. The mission itself was for a time driven from the field, and all its operations suspended. We have not been able to send books either to Jerusalem or to Tripoli, and consequently the distribution has extended only to the villages around Beyroot. We have put in circulation 101 Bibles, 102 New Testaments, 239 Psalters, and 5,141 smaller portions of the Scriptures; besides 2,604 books and tracts; making a total of 8,187 copies distributed during the year. The distribution, we believe, has been very judicious, and, with the divine blessing, may be expected to result in much good; and though by no means large, it is an advance upon any previous year. May the Lord water the seed sown with the dews of his heavenly grace. One thing deserves particular notice. A much larger portion of these books than ever before has been distributed among the Maronites and other papists. Indeed the distributor has spent most of his time among papal villages, and has not only given them books, but held innumerable discussions with them, for which his singular modesty, patience, and self-possession admirably qualify him. With many of their priests he has had repeated, earnest, and, on his part, affectionate discussions. Nor does harsh treatment either disgust or dishearten him. May we not hope that his humble labors will result in great and lasting good. Very few among papists enjoy so wide a field as he. Let your prayers for the blessing of the Holy Spirit be fervent, that men may not only believe, but be saved.

Common Schools—Female School—Seminary.

Our schools have, of course, suffered in common with every other department

of missionary operations. We have, however, made some advance upon the former year. A new school has been commenced in Beyroot, and recently one has been opened in Lebanon, by a former Druze pupil of our seminary. This latter school is intended chiefly for the Druzes and numbers thirty-five scholars. We regard it as a very interesting and promising experiment. Of the other schools, the one in the city has forty-eight pupils, the one on Ras Beyroot fifty-four, and the one in Tripoli thirty. The whole number of scholars is 167. We hope we shall be able to enlarge the number of schools, especially in Lebanon among the Druzes. We know of no insurmountable obstacle to this, but the want of funds; and we are encouraged to hope that this difficulty will not press so hard in future. There are many advantages growing out of an extensive system of well conducted schools. It puts into circulation, in the most profitable manner, the best books, and opens the way for their introduction into the families and among the friends of the pupils. It gives us something to do with, and say to, a great number of people, a good occasion to visit them, and a fruitful and profitable theme for conversation about that which most deeply interests all parents, the welfare of their children. It will likewise naturally moderate prejudice and conciliate favor, two objects of very great importance to a stranger. Our schools also, if properly conducted, must always have a tendency to enlarge the minds of the scholars, and thus give a right direction to the coming tide of the rising generation.

Nor should it be forgotten that there are multitudes who will never be taught to read at all, unless in the schools conducted by missionaries. Here they all have the word of God put into their hands, and are taught to read and understand it. Nor is there any difficulty in the way of rendering these schools really and truly religious, except what is found in our own inability to visit them sufficiently, and in the character of the masters.

There is still another reason why we regard a system of common schools with favor. It enables us to select the best and most promising lads for our seminary and receive them farther advanced in knowledge than could otherwise be found. So far as our mission is concerned, common schools are very much needed and have still a vastly important office to fulfil. This is particularly true

with regard to the Druzes and Ansaireen, among whom we hope soon to establish a mission. Should we be able to gather the children into christian schools, a most important step would be gained towards gathering these whole communities into the church of Jesus Christ. Ought then, we ask, the mission to be prevented by the want of funds from establishing among these perishing people just as many schools as can be properly controlled and inspected? We think not. And we think the christian friends in America, who support this mission, will return the same answer. We ought to have the means at command to embrace every favorable opening of this kind, and we should have them immediately. If this had been the case during the last three years, we might now perhaps have had the inexpressible delight of beholding a large part of the Druze children reading the word of God in christian schools. And if the circumstances which compelled us to lose four years of such precious opportunities were unavoidable and uncontrollable, let us earnestly watch and guard against a similar calamity in future.

Our female school has suffered even more seriously during the year, than any other. Early in the season the political disturbances compelled us to suspend it, and as Beyroot has been up to the present day little else than a military camp, we have not been able to re-open it. A number of girls are now taught in our common schools. Still we feel strongly that the amount of means and effort bestowed upon this very important branch of labor is altogether inadequate. We cannot and ought not to remain contented with the present languishing condition of female education. Strenuous and persevering efforts should be made to correct the ruinous indifference, not to say opposition, of parents to the education of their daughters. Suitable tracts and earnest appeals to parents should be prepared and published, and every encouragement afforded to those who are at all disposed to favor female education. It is certainly practicable to bring about a revolution in public sentiment on this subject. There are many already well inclined, and vigorous and well sustained measures will ultimately, with God's blessing, effect the desirable change.

The whole number who have received instruction in the seminary during the year is forty-four, and there remain connected with it at the present time thirty-two. After the attack on Beyroot we

could not again open the seminary until late in November. As we have had no regular session during the year, we cannot of course report any very gratifying progress made by the pupils in their studies. There has been such a demand for dragomans by the British officers of the expedition, and such high wages offered, that it is not strange, though distressing, that some very promising lads have been drawn away from their studies. The third class has been entirely broken up by these sad desertions. It is but just, however, to remark that the conduct of nearly all the officers, both towards the mission and the seminary, has been truly kind and highly honorable; and from the admiral down, they have evinced the most gratifying desire to mitigate, as far as possible, the unavoidable evils of war. And had all possessed the same integrity and acted with the same delicate sense of propriety, we should have had no occasion to record the above complaint.

We have succeeded in obtaining a good teacher of Arabic literature in a former student and teacher of the Maronite college at Ayne Warka. His name is Butrus el Bistany, and he enters upon his duties with a very commendable zeal and encouraging success. We regard this young man as the most important acquisition with which the Lord has favored the mission for a long time. No one unacquainted with the extreme difficulty, nay the absolute impossibility of obtaining a competent Arabic teacher heretofore, can appreciate the value of such a man to the seminary. We have also another young man from the same institution almost equally promising; and we hope to retain them both, although the patriarch is trying every means in his power to get hold of them. They appear to be entirely evangelical in sentiment, and Butrus has written a considerable treatise against the corruptions of popery, particularly against the headship of his former lord, the pope. May both these interesting young men become the subjects of divine, converting grace, and live as burning and shining lights in this dark land. It ought to be noticed, with devout gratitude, that the Lord sent us these young men at the time of our utmost need. Tannoos, our former Arabic teacher, has been during these last four months confined by sickness and without our new teachers it would have been very difficult, if not impossible, to carry on the Arabic instruction in the seminary.

The Druzes—Preaching in Arabic.

Having represented the many and great inconveniences under which the seminary labors for the want of more ample accommodations for the pupils, and the interruptions to which it is annually liable for want of a place in the mountains during the sickly season, when the mission families are obliged to remove from Beyroot, the missionaries remark—

In connection with the transfer of the seminary to Lebanon for the summer term, we desire to present some thoughts in regard to more definite and efficient missionary labor in behalf of the mountaineers, and particularly among the Druzes. We are happy to see that the Committee are most ready to second any well directed efforts for the benefit of this interesting people. In another part of this report we have informed you of the reasons which have prevented us from holding much intercourse with the mountaineers during the whole of this year. Still in our brief stay on the mountains we found the Druzes as accessible as ever, as willing to receive us among them, and as ready to listen to our instruction. We know of no people more entirely accessible than these, and see no reason to recall, or even modify a single sentiment that we have ever forwarded to you in regard to the interest and the promise of this field of labor. We do not and cannot yet know what influence the recent change of government will have upon the Druzes, but we can see nothing that wears a discouraging aspect. Indeed, so far as the rulers of the mountains are concerned, the change promises to be very propitious. One of the confidential scribes of the present emeer, has long been in the service of the mission and still holds his connection with us, with the knowledge and approbation of the emeer, who is also aware of the fact that his favorite scribe has three of his sons in our seminary. It is also favorable that the chief secretary of the emeer appointed by the pasha under the sultan, and who naturally has almost as much influence in the mountains as the prince himself, is an old acquaintance and friend of the missionaries. When all these things are considered, and it is remembered that the emeer himself owes his election to the influence of the English, you will agree in opinion with ourselves, that Lebanon never presented a more open theatre for benevolent effort than at the present time. And although we should always be prepared to meet

with adverse changes in such a country as this, still we cannot but regard the call, both upon us and upon you, for immediate action, to be loud and imperative. We have a long cherished plan for a permanent station among the Druzes, and we earnestly hope that within a very few months we shall be able to inform you that such a station has been actually commenced.

In reference to public preaching at Beyroot there is nothing that calls for special notice. Before the troubles commenced we had a very interesting native congregation, rather larger than ever before. We not unfrequently had over an hundred hearers, and the assembly was always solemn and attentive. The tempest of war swept away all things before it. Our poor flock was scattered upon the mountains, fleeing from place to place for the security of life and property. Nor have we yet been able to gather together all the scattered fragments. Several who were once with us have not returned, and the faces of a number we shall never again behold in the flesh. They have been gathered to the vast congregation of the dead. Many new faces, however, are seen at our meetings, and we have abundant reason to thank God and take courage. There is evidently an increasing number of serious persons in the community. We have had a number of applications to be received to the communion of the church and shall probably admit in a short time several, in regard to whose piety we have good hopes. It is a constant source of painful regret that this church has no pastor, who is at liberty to devote himself entirely to its spiritual welfare. The congregation has become abundantly large enough to call for and to task to the utmost the whole time and undivided energies of a pastor. Those who have already united with us suffer greatly for want of sufficient attention, while our number might be greatly enlarged, could proper efforts be made. Innumerable doors are open, where one can be entered. Ten times the amount of family visiting ought to be carried on that is, or can be under present circumstances. Nor will the case be materially altered for the better until there is more than one missionary at the station capable of preaching in the language. On this subject we feel as if it was scarcely possible to speak too earnestly; and so apparently unbounded is this theatre of labor, that we scarcely know how to estimate aright or appreciate fully the cheering prospects held out to this mis-

sion. Neither you nor the churches in America can be in much danger of forming exaggerated opinions in relation to the openings for missionary enterprise in and around Beyroot.

May the Lord send us peace instead of war, bring order out of confusion, dissipate the darkness of error, and establish the truth, and by his quickning Spirit breathe life into the moral dead of Syria to the praise of the glory of his grace.

Nestorians.

JOURNAL OF MR. HOLLADAY AT OOROG-
MAH.

Sabbath Worship in Nestorian Churches.

May 17th, 1840. Sabbath. I attended as usual the meeting for the Nestorians at their church in the city. For the first time a little company of females came to hear us. These, with men and boys who were present, formed an interesting audience. Priest Dunka and one of the city priests were with me. I requested that one of the two would open the meeting, expecting that a form of prayer from the ancient language would be used, but was agreeably surprised and delighted to hear priest Dunka begin a very appropriate prayer in the spoken dialect. Such a prayer adds much to the solemnity of a religious meeting among the Nestorians, as they have long been accustomed to hear prayers read in a dead language which they do not understand. The feelings which prompted the priest to use the modern language in prayer are also discoverable in the altered style of his preaching, which has become much more interesting and practical than formerly.

24. At family worship, for the sake of several persons who were present at the time, and who would not have been benefitted by hearing us read the English version of the Scriptures, I requested priest Dunka to read and translate from the ancient Syriac. This he did in an interesting manner, and then offered a prayer which was well calculated to affect those who heard it, being evidently prompted by the occasion.

June 5. In our exegetical exercise on Isaiah 28th, I inquired why it was, that, although God pronounced a woe upon drunkards, the sin of drunkenness was still considered trivial by so many? Mar Joseph replied that those who regarded it as trivial were ignorant persons who could not read. When referred to Isaiah

28th and reminded that drunkenness was not confined to such persons among his own people, he said it was true, and declared that the people here would never cease to drink, unless the ecclesiastics should set the example, and make the use of wine punishable by church discipline. The example of some of the ecclesiastics in our employment is already exerting, to some extent, a salutary influence in correcting the intemperate habits of their people.

7. Sabbath. Went with Mr. Stocking to conduct the religious services in the church at Geog Tapa. On the road we met company after company of the Nestorians going to the city. The desecration of the Sabbath is but too common a sin among this people. I felt constrained to say something to the villagers whom we met, on the impropriety of spending the Sabbath as they did. They answered that on this occasion it was not a matter of choice, as they were summoned by government officers on business connected with their taxes. In one company I observed a man who had just been wounded in an affray, who was hurried on with the rest. In another was priest Elhas, the teacher of one of our schools in his village, who seemed ashamed to be met on the road, and hastened to explain the circumstances by which he was compelled to go to the city. When at length we reached the church, I was surprised to find a good congregation, amounting, I supposed, to near two hundred persons. Some were gray headed old men, some men and women in the prime of life, and about sixty of the scholars are connected with our village schools. I seized the opportunity of explaining, in the commencement of my address, the object of our efforts; that it was not to make proselytes; not to turn them from the faith of their fathers, or to induce them to adopt our peculiar forms and customs; but to give the people an opportunity of hearing the word of God, the gospel of our Lord Jesus Christ, which they and we alike received as the word of eternal life—not some new doctrine of foreigners, or of modern times, but that gospel which from the beginning was preached unto the fathers, and which they themselves confessed to be the gospel of Christ. Using Paul's words, "Woe is me if I preach not the gospel," I made some remarks on my own responsibility, and that of all teachers, whether of their own nation or foreigners. I then endeavored, by scripture quotations to impress upon

their minds some sense of their own responsibility as hearers. Priest Abraham, who was present, spoke in confirmation of what I had said, and gave me in the remaining exercises very efficient assistance in explaining the difference between true and false religion. The congregation listened with great respect and attention. An incident occurred in the midst of the services, which, for an instant, led me to fear that we should be rudely interrupted. We heard a noise of voices, and a clang of arms at the door, sufficient to arrest attention and to make a pause unavoidable. But a moment afterward a company of Nestorian soldiers, who were lately enrolled from this village, having stacked their arms at the door, entered the church, and followed their leader by files in the most orderly manner to their seats. In half a minute all was quiet again, and we proceeded with the services. An allusion having been made to Ephesians, vi: 14, 15, 16, 17, we embraced the opportunity of addressing the soldiers on the dangers to which they are exposed, and the armor which they needed in a conflict with the enemies of their souls. I was on the whole much encouraged by the appearance of the audience, and would fain hope that the seed sown may not be wholly lost.

Government Oppression—Sacrifices for the Dead—Doctrines and Rites.

12. It has already been mentioned that we have been compelled to make use of manuscript cards for the use of our schools. The process of preparing them is comparatively tedious, but the Nestorian characters are remarkably well adapted to this kind of writing. The broad bold stroke of the pen, and the fine glossy black of the native ink, give a peculiar beauty to their manuscripts. I have for some time given daily employment to five writers of cards for our schools. To-day, one of them not coming as usual for paper, I inquired into the cause of his absence, and was told that he had "run away" to Khoi, a distance of about ninety miles. I asked what crime he had committed, or of what he was afraid. "It is no fault of his," said my informer, "but he is afraid of being fined. Several days ago some Mussulmans bought wine in his village and drank to intoxication, and in a quarrel, which was the result, one of them was killed: and now the prince is taking a fine from the men of his village

because they sold the wine. 'This is not a solitary instance of fining wine-sellers. If we may credit the testimony of the Nestorians, such fines are frequently taken. I am inclined to think that the legislation of christian governments does not always strike so deep at the root of the evil of intemperance; and that if a course similar to this were pursued, many untimely deaths might be prevented.

15. After our Biblical exercise in Isaiah, deacon Badal, having risen to leave the room, turned and said, "What is your opinion of *karbana*, sacrifice? Should we perform it, or should we not?" Ask Paul, I replied, and he will give you a correct answer. I knew that on the preceding evening he had heard the scriptural doctrine of sacrifices from Mr. Perkins in preaching from the Epistle to the Hebrews. The particular *karbana*, or sacrifice, to which he alluded is, in effect, a sacrifice for the dead. The Nestorians do not hold the doctrine of purgatory like the Roman Catholics; but they have fallen into a practice which is founded on the hope of effecting a change in the state of the dead who have died in sin. On particular occasions (sacramental occasions) they kill animals, as sheep or cattle, and having given a part of the flesh to the priest, distribute the rest among the poor; and they believe that the man who does this may thereby secure a place in paradise for his deceased father and mother. No form of blessing is more common among them, especially when they receive a favor, than this, "Paradise to your father and mother," that is, "May they have a place in paradise." Priest Dunka remained after deacon Badal and the rest of the class had left the room, and entered into a long conversation with me respecting the practices of his church and the object and character of the instructions which we give to the Nestorians. He admitted that many of his people held unscriptural opinions, especially on this subject of sacrifices, and said that he perfectly understood that our object was not like that of some others, to make proselytes, but to bring back the ignorant and sinful to the right ways of the Lord: "But," said he, "as I am in your employment, and as your work is of great importance to our people, it is not right that we should omit to warn or to inform you of any thing that you ought to know. And now," said he, "although you are wiser than I, I wish you to be very guarded, and use your influence with the other gentlemen that they should be very guarded, in speaking of the customs of

our people, for all have not understanding, and they may think that you wish to abolish our customs and our way," (i. e. sect.) But, said I, we must declare what God declares, and denounce what God denounces. "True," said the priest, "whatever you find in the Old or in the New Testament, that preach, if it cost you your lives; but do not turn aside to preach about our peculiarities in things not spoken of or decidedly revealed." I assured him that this was precisely our rule; that we felt bound, as the servants of God, to be faithful, to lift up our voices like a trumpet, to cry aloud and spare not, with respect to duties clearly commanded, or things clearly forbidden as sinful; but that further than this it was not our business to interfere with the church government or the peculiar forms of worship to which his people were attached; that if his people were consistent in their obedience to plain precepts, and abstained from practices which the word of God declares to be sinful, this was all that we considered essential; and that we should rejoice as much in the salvation of a Nestorian, or Armenian, or one of any other denomination, as if he were in other respects like ourselves. But with respect to such a belief as that which expected by any means to change the state of a lost soul, I assured the priest that I could not remain silent, and that I must preach what he acknowledged to be the doctrine of the Bible; that the soul which is lost, that is, which dies impenitent and unsanctified, is lost forever; and that all hopes of a change in its condition are fallacious. To this the priest assented, and seemed quite satisfied with this open statement of the principles on which our operations are conducted.

JOURNAL OF MR. PERKINS AT OOROOMIAH.

Mar Yoosuph—Hebrew Class—Preaching at Geog Tapa.

May 30th, 1840. Mar Yoosuph arrived from a visit to the patriarch in the mountains. He has returned much displeased with the patriarch, who refuses to give him a diocese, as the bishop desired and had anticipated. The poor old man now declares that were he young, he would marry a wife* and eat meat to his heart's

* The rules of the Nestorian church require celibacy and abstinence from animal food in their bishops; but they lay no such restraint on any other order of their ecclesiastics, and there are no monasteries among them.

content, as a retaliation on the patriarch; "For, what do I gain," he shrewdly asks, "by my celibacy and abstinence from flesh, while the patriarch gives me no villages?" But as he is now old, he thinks he should only increase his troubles by marrying, and he has so long accustomed himself to vegetable diet, that it now costs him but little self-denial to continue in the same mode of living.

Mr. Glen, the gentleman mentioned below, formerly labored seventeen years at Astrakhan as a missionary of the Scottish Society, and is now employed at Tabreez in translating the Bible into the Persian language.

June 4. Mr. Glen attended the recitation of my Hebrew class, which consists of seven Nestorian ecclesiastics. He expressed himself equally pleased and surprised to find them such proficient in that language. The Hebrew and Syriac so nearly resemble each other, that the Nestorians find it a very easy task to acquire the former, and their oriental organs enable them to pronounce that language much more perfectly than European scholars can do. It is delightful to see this venerable language thus acquired by christian youth in Ancient Media. Great things for the cultivation of the Hebrew may result from this small beginning, and especially by a people who possess such unequalled facilities for acquiring it. And great advantage, we trust, will also accrue to the Nestorians themselves from so many of their ecclesiastics drawing a knowledge of the Scriptures directly from the fountain.

August 23. Preached to a goodly congregation at Geog Tapa. John, who is now spending a little time at his village, informed me that he and priest Abraham and Mar Elias hold meetings also on the Sabbath, at Vaseerowa, a village about a mile and a half distant from Geog Tapa, where they have many to listen to the words of truth. Priest Abraham is evidently growing in grace and in the knowledge of the Lord, and he is becoming an invaluable helper in our missionary work, "a workman that needeth not to be ashamed."

September 6. Preached at Geog Tapa. A goodly congregation was again present at the service. When I arrived, the bishops and a large number of the villagers were collected in the shade of the church, engaged in earnest conversation. As I approached, the bishop said to the melek, or chief, of the village, both evidently being in a state of high excite-

ment, "Why are you angry?" I came up and gave the bishop my salutation, which he rose and cordially returned; but when I inquired for the health of his house-hold, he relapsed into his strong excitement and answered, "My house-hold are in a wretched condition, buried in wine-drinking; and so is the melek, and this priest" and that one, pointing to them as they stood in the company. I tell them not to drink, and they promise fairly, but still drink; are they not liars? They say, 'the Russians, that powerful nation, drink wine, and may we not safely follow them?' I tell them, no; follow Jesus Christ, he is in the midst of us by his word." Upon this the melek interposed in a high boisterous tone, "Did not Jesus Christ drink wine and make it too?" The priests were much embarrassed and chagrined, and remonstrated with the disputants, telling them that it was not the time nor the place for "wrangling;" and I at the same time invited the bishop to sit at one elbow and the melek at the other, which they did, and order was thus restored. The scene was deeply interesting and in no small degree amusing. This bishop has himself formerly been much given to wine, but since coming under our influence he has in a great measure broken off from the use of it; and his warm Asiatic temperament, and, I hope, some degree of religious feeling, can so ill brook the continued indulgence of his priests and people in the bad practice, that he interposes his episcopal authority in the case in quite a summary manner.

This melek is a kind amiable man, and gives his most decided influence in favor of our missionary operations, save that he does not sever his inveterate attachment to wine; and about the same may be said of the priests in question, who drink, though less, still far too much. Indeed, this fertile country, itself a great vineyard, affords such a boundless quantity of wine, and at so easy and cheap a rate, that the temptation to intemperance among the Nestorians is very strong; and this evil is one of the most formidable obstacles which we have to encounter in our labors. We are cheered, however, by the testimony of the people themselves, that a most decided check in the use of wine has been felt among many, since we commenced our missionary operations, and we know this to be the case in them that come under our immediate influence.

* I hardly need say, that neither of these was good priest Abraham.

11. A Jacobite Christian from Mosul called and requested of me an Arabic Bible. I gave him several to take home with him and distribute among his friends. He stated that Mr. Rassam, the English vice consul at Mosul, was his cousin; that he brought a quantity of Scriptures to that city and distributed them among the people, which the papal patriarch, on learning the fact, had ordered to be collected and burned; and that "war," to use his own words, had ensued between the patriarch and consul.

An Earthquake.—Climate.—Priest Dunka Mussulman Pupils.

14. A heavy shock of an earthquake. A shock occurred in the month of July, which, by its peculiarly rolling motion, made us very dizzy. That was the first shock which I have noticed since I have resided in this city. They seldom occur here, but are quite frequent at Tabreez and other places in this quarter. The earthquake which occurred in July was very severe in the vicinity of Mount Ararat; so much so that considerable parts of the towns of Givan and Wakchavan were destroyed by it. And a village, at the base of Ararat, is said to have been buried by the earth and rocks which fell from the mountain. A spring of excellent water, on little Ararat, is said also to have become sulphurous, at the time of the shock. These facts confirm the opinion which I had previously entertained from the character of the stones at the base of Ararat, that that mountain is volcanic.

15. In the lesson in geography in our Mussulman school, I had occasion to speak of the volcanoes in the Andes, which suggested the supposed connection between volcanoes and earthquakes; and the earthquake of last evening was mentioned. One of the boys gave the Mussulman theory of earthquakes, which is that the great bull on which the earth stands, being stung by a fly, occasionally shakes his head and thus causes the earthquake. The other boys laughed at this theory and pronounced it folly. The light of science cannot fail rapidly to scatter the gross darkness that broods over this people, both on secular and religious subjects.

16. With Messrs. Stocking and Glen I rode to the summit of Seir, a high mountain back of Ooroomiah. From the top we enjoyed a magnificent view of the surrounding country; and in addition to what we had before seen, from other elevations, we were now able to survey

a considerable part of Koordistan, which stretched out before us like a great sea of mountains, being apparently little else than successive peaks and ridges, with intervening ravines, where absolute sterility seemed to reign, save here and there a verdant patch in the deep glens. Perpetual snow in ravines on some of the neighboring mountains lay sparkling under the sun, just about on a level with ourselves. The fact that snow thus remains, during our hot Persian summers, at so small an elevation above the plain, shows the country itself to be very high. Probably the lake of Ooroomiah is itself 4,000 feet above the level of the sea. The same is also evident from the coolness of the nights in Persia, compared with the days. In this clear atmosphere the rays of the sun meet with but little obstruction, and the heat which they produce is very intense; but in the shade it is always much cooler during the day; and as soon as the sun leaves the horizon, a very sensible chill is perceptible. From this peculiarity of the climate, health is almost sure to be sacrificed, unless a large amount of clothing be worn during the whole year.

17. Priest Dunka has just returned from his vacation, which he has spent among the villages in the mountains. He gives an animating account of the manner in which many of the villagers listened to his preaching. In some instances they would gladly leave their work and assemble to hear the word of life; and when dismissed, they would still importune, "Give us a little more of the good word of the Lord, and then we will go to our business; never before have we heard such preaching as this," etc. Priest Dunka continues to give us much reason to hope that he has really passed from death unto life; and never before, probably, has he been so well prepared, as at present, to offer to others the cup of salvation.

25. We yielded to the importunity of some of our Mohammedan scholars and rode out about twelve miles from the city to Armoot Agadj, a village belonging to their father, to be their guests. The fine weather, the charming country over which we rode, and the youthful buoyancy and glee of the scholars, all contributed to render our excursion peculiarly pleasant; but no one circumstance gave it so much interest as the attention which the Mohammedan scholars paid to some of our Nestorian boys, who, by the urgent request of the former, went with us, and were treated by them as equals in their playful gambols.

on the road, and seated at the same table with themselves and with us at their liberal dinner in the village. Such attention, shown by young Mohammedans of rank to native Christians, is quite new in this country, and in this instance it doubtless results, to a great extent, from the influence of our Mohammedan school. It is one of the cheering signs of the times, betokening the diminution of Mohammedan prejudice, and the rapid advance of liberal feeling in Persia, which cannot fail to keep pace with the diffusion of light and civilization. By the missionary, acquainted here, this transition process in secular things can hardly fail to be taken for that preparing of the way of the Lord which must take place, before the open proclamation of the gospel to the followers of the false prophet will be found practicable in this dark land.

26. Two French papal catholic priests called on us, who seem to have come here for the purpose of reconnoitering the ground, with reference, sooner or later, to attempting missionary operations. One of these priests, as they stated, is destined immediately to Isfahan to join another already there, who has opened a school. The other one who visited us is engaged in a school at Tabreez. Thus is their number increasing, and thus are they taking their stations at the most important points, in the hope of pervading the whole country with their influence.

October 19. I mentioned to Mar Yohanna and priest Abraham, after our evening prayers, the death of Williams, whose book relative to missionary enterprises on the South Sea Islands we read to them about two years ago. They were deeply affected by the intelligence. "Blessed is he," they exclaimed, "a martyr in the cause of Christ; his lot was trying to the body, for a moment, but how happy now is his Spirit." The subject led to some interesting conversation on the importance of our all being prepared by grace to encounter trials and sufferings and even death, for the name of Christ, and being ever ready, inasmuch as we know not when trials or death even, may come upon us. May the Lord speedily raise up among this venerable people many faithful witnesses for the truth, who shall emulate their worthy ancestors in laboring and suffering for Christ.

27. Our mission resolved to have evening devotions in our families conducted in the native language for the benefit of the large number of Nestorians who reside with us. This has already

been done to some extent. There are Nestorian ecclesiastics connected with all our families, who will be happy to take their turn with the members of the mission in conducting our devotions. Some of these, we hope, are really evangelical in their feelings; and all may be greatly benefitted by the contemplated arrangement. Prayer in the modern language is a great novelty to the Nestorians, and greater still when offered extempore. It is like the day star from on high, breaking through the darkness of their dead language, and beginning to shine into their benighted minds.

Mahrattas.

JOURNAL OF MR. BURGESS ON A TOUR FOR PREACHING AND BOOK DISTRIBUTING.

MR. Burgess, accompanied by Mr. Ballantine and Harripunt, a converted brahmin, left Ahmednuggur, 13th February 1840, for the purpose of preaching the gospel and distributing books and tracts in the villages on the road from that place to Jalna, where is a station occupied by Mr. Munger.

Face of the Country—Buildings and Manner of Life.

Jalna by the carriage road is about 120 miles from Ahmednuggur in a north-east direction. By a direct line its distance does not exceed a hundred miles. This road, which generally is quite good, passes through Arungabad, a large city eighty miles from Ahmednuggur. The country over which we passed is for the most part level or gently undulating, but the extensive plains are skirted by ranges of hills rising abruptly to the height of from 300 to 500 feet. Such hills form the boundaries of the plain of Ahmednuggur, which is from ten to fifteen miles in width. About twelve miles northeast of Ahmednuggur we pass down into the plain of the Godavery river. This valley, where we crossed it, is about fifty miles in width. In passing over it, I was often forcibly reminded of the beautiful meadows on the Connecticut and Hudson.

It having been almost five months since rain had fallen in this part of India in quantities sufficient to lay the dust, the whole country, with the exception of watered gardens near the villages, presented but a dreary barren aspect. I was every day reminded of the curse of the brazen heavens, and iron earth,

pronounced upon the Jews in case they proved disobedient. It is usual to have a fall of rain in November. The last season this latter rain entirely failed. The consequence was a great deficiency in the harvest. In regard to most crops the poor cultivator hardly realized a moiety of his usual harvest. The crops we saw on the ground, and which are usually harvested about this time, were wheat, zoaree, and safflower. Zoaree is a species of corn. The stalk much resembles that of broom-corn. This is the species of grain which is used for small change in Zanzibar. Safflower is cultivated for the oil which is obtained from its seed. In appearance it is much like saffron. In addition to what is mentioned above, we sometimes saw a field of tobacco, and a patch of the poppy.

The inhabitants dwell altogether in villages. Contiguous villages are seldom less than two, or more than six or eight miles distant from each other. Those, however, which contain 300 or 400 or 500 families, seldom occur at intervals of less than ten or twelve miles. All the villages in this part of the Deccan, both great and small, are or have been surrounded with walls of mud. The common soil is made into brick, about one foot square, and two and a half inches thick, which, being exposed a few days to the sun, become quite hard. These are laid up with mortar, made of the same material. The walls of the small villages are often constructed from the mud without the previous process of forming it into brick. In some cases these walls are much washed down, in others they are kept in a tolerable state of repair. Every shower makes an impression, and unless at the close of each rainy season, the breach is repaired, the wall is soon washed entirely away. In general the houses are built of the same material which constitutes the walls of the villages. Occasionally, walls both of villages and houses are built of burnt brick and stone.

Large flocks of sheep and herds of cattle, attended by the shepherd or herdsman, were daily seen feeding upon the plains. At night all domestic animals are driven within the walls of the villages. Hence in approaching or leaving a village at morning or evening we invariably met the flocks and herds going to or returning from their grazing.

Persons travelling in India, usually rise early in the morning, go twelve or fifteen miles, then stopping till the heat of the day is past, again resume their journey and travel about the same dis-

tance. When one is not in haste, has many incumbances, is in ill health, or is on a tour for preaching the gospel and distributing books, it is often convenient to take but one stage a day. This may be according to circumstances either morning or evening.

Feb. 14th, 1840. At Chandah. When examining a school on some of the Scripture lessons, one of the *patels*, (a head man of the village,) took up the defence of Hindooism. He acknowledged that there is but one supreme invisible God, but maintained that other inferior gods are employed as agents. This is a very favorite doctrine of the Hindoos. Just as a man has servants under him, so God has agents, the sun, trees, idols, etc., and that therefore it is right to worship them. Harripunt replied and in a few minutes silenced him. The boys admitted the existence of only one true God, and that it is wrong to worship idols; and at the same time, with great indifference, acknowledged that they did worship them. The school appeared well. During the examination some fifteen or twenty people gathered round to listen.

Visit to a Temple—Hyderabad—Aurangabad—Jalna.

17. Rising early we took some books and went into the village. An individual, unasked, conducted us to the principal temple. It exceeded anything of the kind I had yet seen in India. We were told that the temple was erected 125 years ago. The whole is embraced in an inclosure of about ninety feet by seventy. The walls, part of which were those of the adjacent houses, were from fifteen to twenty feet in height. Within this inclosure were two or three separate structures, or small temples, each adorned with spires and domes. Every part of these temples, as well as the walls of the inclosure on the inside, was covered with paintings and carved figures. It would be impossible to give a minute description of all the various imagery that meets the eye on every side. I will only say that the pyramidal turrets, with elephants carved on the corners, ornamental cornices, the eaves of massive slabs of stone, the hollow domes with a thousand wrought devices, and the numerous figures, both ornamental and idolatrous, on every part of the walls—such as gods churning the ocean—the hog sustaining the earth on his nose, the nine avatars (incarnations) of Vishnoo, the god Maka Dev and his door-keeper in the shape of a bullock carved from a

solid rock, with a body about four feet long and other dimensions in proportion—all together indicated a work of great labor, and a considerable degree of perfection in the art of sculpture. Some of the pictures were any thing but inoffensive to a modest eye.

Observing on the walls the pictures of an European gentleman and lady rudely drawn, we inquired if they were objects of worship. "Oh yes," was the reply, "we worship them." The good order in which the whole establishment was kept did not indicate a decline of idolatry. Only here and there a head, a hand, an arm, a foot, or a corner was broken from the carved work.

18. At three o'clock, P. M., packing up, we crossed the sacred Godavery into the territories of the nizam of Hyderabad. The water being very low, a part of the bed of the stream was planted with melons and cucumbers. As no rain usually falls for three or four months, the beds of streams make very good melon yards for the dry season.

In passing a small village, we noticed a school near the gate consisting of about a dozen boys. Their only books were a few manuscript papers and a single tract from our press at Bombay. The tract had evidently been much used, and yet was well preserved, an encouraging fact in regard to the distribution of books. The prospect that one tract will be read and used as this was, more than counterbalances the risk that ten will be torn in pieces the very day they are given. With the lads and their teacher a number of books were left, with which they were highly pleased. While Mr. Ballantine and Haripunt explained to them the way of salvation as unfolded in the books, a collection of thirty or forty assembled, and all listened with apparent interest and seemed to understand the folly and inconsistency of idol worship, and of expecting pardon from such vain ceremonies.

19. Aurungabad. There are about thirty-five English inhabitants, at Aurungabad, embracing the officers of the nizam's military force stationed here. It may be well to remark in this place that *nizam* is the title of the Mohammedan prince whose territories, comprising about 95,000 square miles, lie north of the Godavery. He is nominally independent of the East India Company.

21. We found Jalna to be a pleasant place. Mr. Munger's missionary labors were in a flourishing condition. He had two schools in the city, consisting of from sixty-five to seventy scholars, and a

boarding-school on his premises. The two former appeared remarkably well. We have seen none better in India. Many more schools might be established, could suitable teachers be obtained. The boarding-school was an important and interesting part of their labors. It is supported by contributions from the English.

The population of Jalna has sometimes been estimated at 75,000, but now it is not regarded above 25,000 or perhaps 20,000.

The English have a chaplain stationed at Jalna, and a church is nearly completed for their accommodation. The place of worship they now occupy they have given to Mr. Munger, a valuable present. On Sabbath morning Mr. Ballantine preached in Mahratta. At eleven o'clock, I preached to the English congregation, and Mr. Munger preached to the same in the evening. Preaching to an attentive audience in English forcibly brought to mind similar scenes in America.

Fortifications of Dowlatabad—Excavations and Temples at Ellora.

29. Reached Dowlatabad, seven miles from Aurungabad, about sunrise. This being one of the strong fortresses of India, we procured from the authorities at Aurungabad permission to view all its curiosities. We immediately sent our permit to the commandant. In an hour and a half an answer was returned, and we all commenced our movement towards the fort. This is situated on a hill 500 or 600 feet high, and about one third of the way from the base to the top, the rock of this hill is cut down on all sides, so as to present the appearance of a perpendicular cliff 140 or 150 feet high. Around the base is a ditch, twenty or thirty feet wide, excavated in the solid rock. Around the whole is a stone wall of little strength or importance.

Passing through four or five gates of wood, we came to the ditch. This is crossed by stone steps, so narrow as to admit of but one person's passing at a time. Then commences the subterranean passage. This is 200 or 300 feet in length, cut through the solid rock, winding and gradually ascending, in some places ten or twelve feet wide, and as many high; in other places the aperture was not more than three or four feet square. We emerged from the rock about one third of the way to the top of the hill. A large plate of iron lay beside the path, intended, as we were informed, in case of necessity to be placed over the en-

trance, upon which a fire was to be kindled, and a hole about three feet in diameter was cut through to the outside of the hill, to admit the wind to fan the flame. Let a good use be made of this apparatus, and it would seem to be impossible to gain admittance through the subterranean passage. About two thirds of the way to the summit, we came across a spring of most excellent water. Nothing could have been more timely or refreshing after such a toilsome ascent. The governor's house stood near the summit, with some other stone structures; and at the very top was a large brass twenty-four pounder. Here we enjoyed a commanding prospect of the city below, and of the surrounding country. This fortress appears absolutely impregnable, except by treachery or famine. Yet it has been taken six or eight times within the past seven or eight hundred years.

Some statements respecting the excavations described below were published in volume xxxi, p. 459, taken from the journal of Mr. Alden, who visited them in August, 1834.

March 2. We started early for the celebrated caves of Ellora, three or four miles distant, and near a village of the same name. We pitched our tent in the temple of Kylas, and spent the time till three or four o'clock in viewing the temple, resting, etc.; then went to see the excavations at the right hand of the temple. These were about eight or nine in number. Darkness overtook us too soon for a close inspection of these wonderful works of man. The Hindoos say they are the work of the gods.

3. We started early for the caves on the left hand of Kylas, about the same in number as those on the right. The farthest was about three quarters of a mile distant. We became fatigued with seeing so much. Had we seen only one tenth as much, our wonder would have been sufficiently excited, and we should have been satisfied. Had our circumstances permitted, we might have spent a much longer time in studying these relics of antiquity and records of man's superstition and folly.

I have neither time or talents to give a minute description of these remarkable excavations. The most that I can do is to make a few general remarks.

With regard to the antiquity of these works nothing definite is known. According to one account they were made about nine hundred years ago; and according to another, more than seven

thousand. Upon these traditions no dependence can be placed. It is worthy of remark, however, that some of the caves contain undoubted records of the superstitions of Boodhism. In a number of the excavations the figure of Boodh was carved upon the sides in the form usually given him. Our guide said they were figures of Boodh. Some of the caves he represented as Boodistical, some as brahminical, and some, I think, partook of a mixed character. But with the exception of the extreme southern part, Boodhism is almost banished from India. Notwithstanding the difference of the two sects, there can be no doubt but that Brahminism and Boodhism are two great schisms of what was anciently one religion. There is a tradition that the worshippers of Boodh once over-spread Hindoostan, but were driven out by the Brahmins. Throughout the countries where Boodhism prevails it is said that Boodh was born in Hindoostan.

From these considerations, and the fact that the ninth incarnation of Vishnu is called Boodh, many have argued that Boodhism is a sect of Brahminism. But some learned orientalists have lately discovered on old coins what they consider as undoubted evidence against the antiquity of Brahminism—evidence that this sect is of comparatively recent origin. It is an interesting fact that the religion of so large a proportion of the population of the globe can be traced to one common stock. Brahminism holds almost undisputed sway throughout Hindoostan. Only about one tenth of the population are Mohammedans, while half the population of China, Cochinchina, Laos, and Ceylon, all of Cambodia, Siam, Burmah, Thibet, Tartary, and Loo Choo are said to bow to the image of Boodh.

The caves which are of any considerable dimensions are about twenty in number. They are found in the sides of a hill, 300 or 400 feet high, and extend for a mile in length. Besides these, there are numerous smaller excavations, which would be curiosities were they far from those of greater magnitude. In these larger caves are twenty-three excavations, three of them being two stories, and one of them three stories high. There are nine excavations of a length of more than a hundred feet, with a breadth varying from forty to 135—one only being but twenty-five feet wide. The average length of these excavations is above eighty-one feet, and the average breadth is about fifty-two feet. The height varies from nine to sixteen, most of them are between twelve and fifteen

feet high. Pillars were cut at regular intervals to support the superincumbent mass. These are so located as to make the rooms perfectly symmetrical, and are of all forms, round, square, octagonal, fluted, etc. The pedestals and caps were well proportioned. Sometimes the ornamented work of the latter appeared elegant, and sometimes it was only a plain block of stone. The sides of most of the excavations were covered with images of gods, men, and demons, carved in the solid rock. In some cases the sculptured work appeared well executed, in others the figures were rude and ill proportioned. The representations were often of a lascivious kind; but lasciviousness is a part of heathenism, an ingredient of idolatry. In two or three instances the excavations had not been completed. But generally, to the extent of the artist's skill, the last finishing stroke seemed to have been given.

The most wonderful of this group of wonders remains to be described, or rather noticed, for what is properly called a description is out of the question. I refer to the temple of Kylas. The caves above mentioned are mere excavations, or rooms dug in the solid rock. But Kylas, or Paradise, is a complete temple, or building with all its rooms, recesses, pillars, verandahs, cornices, domes, steeples, and an abundance of ornamental work, carved out of the side of the hill, and all consisting of a single rock. An outer area, 138 feet by 88, constitutes the entrance into this wonderful structure or excavation. The entrance is through a door, the passage of which is fourteen feet high, fourteen feet wide, and forty-two long. Within this gate imagine a horizontal excavation made into the side of a hill, 247 feet long, and 150 feet wide. The slope of the hill is such that the front part of the excavation is about fifty feet high and the back part one hundred. In the midst of the area rises, or rather is left standing, the grand temple. Its extreme dimensions are about ninety-five feet by 140. The highest steeple or turret is ninety feet high. The form is complex by reason of the many projections, domes and turrets. It appears resting on the backs of elephants, lions, and other beasts and monsters, whose heads only project from the walls. The principal room very much resembles some of the caves above described. It is about sixty feet square; the roof is supported by sixteen pillars. It would be tedious to describe the numerous other small rooms, recesses,

porticos, verandahs, and small temples in this main edifice, with those excavated in the sides of the surrounding rock. Suffice it to say that in the sides of the rock surrounding the temple are six or eight large excavations, and most of them are filled with a profusion of sculptured work. A verandah on the ground extends along the whole backside of the area in which the temple stands, and about half the length of the right and left hand sides. The breadth of this verandah is about twenty feet. The inner wall of this verandah, filled with sculptured figures, is about four hundred feet in length. The rock above is supported by thirty-six pillars. There are other large rooms on the same level. On the left hand a flight of twenty steps conducts to a beautifully sculptured room, seventy feet by sixty-two, fourteen and a half feet high, whose roof is supported by twenty pillars and fourteen pilasters. On the opposite side are four or five rooms of different dimensions, formerly connected with the grand temple by a bridge cut from the same rock. The bridge is now broken down.

During our short stay many of the natives came flocking to gratify their curiosity. By them these excavations are regarded as the work of the gods. A few books were given, but the people were too much engaged in viewing the caves to listen to the instructions of the missionary.

Village of Ellora—Viragees—Remarks on the Tour.

Leaving the caves about three o'clock, P. M., we again started on our way. At the village of Ellora, a mile distant, which gives name to the caves, we stopped to view a temple which attracted our attention. It was not a large structure, yet for neatness, symmetry of proportion, and profusion of its carved and sculptured work, it was not surpassed by any thing of the kind we have seen. It was built of red sand-stone neatly hewn. A little farther on is a large tank or reservoir which may well be called a curiosity. It is constructed of hewn stone. The mason work could not be better. The shape is quadrangular, about 150 feet square at the top.

This tank, with the neighboring temples, makes Ellora one of the sacred places of the Hindoos. The day, happening to be one of their sacred occasions, we found an immense concourse of people collected together near the

tank. Mr. Ballantine and Harripunt preached to them the gospel and gave them some books. For the most part they were attentive, and would have been entirely so, but for two or three brahmins, who endeavored to make confusion and prevent the people from hearing.

4. In coming from Khasgan to Gaudspoor, the road was filled with men, women, and children, returning home from Tokay, where was held to-day, on account of an eclipse of the sun, a festival to Siva. I asked a gray headed old man why he had been to Tokay. "Oh," said he, very pleasantly, "to wash away sin, obtain righteousness, and give money to the brahmins." How much money do you give to the brahmins? "Oh, a pice to this and a pice to that, just as it happens. To-day I gave one a pice for throwing water on me to wash away my sins." This reply reveals much of the true nature of that priest-craft, by which this people are bound as in chains of iron. One of our late brahmin converts with truth remarked that almost all the obligations of the Hindoo religion might be fulfilled by giving money to the brahmins.

6. Taking our books, we started early for a small village over the river a short distance from Tokay. Few books only were given and no very good opportunity presented itself for instructing the people. In returning we passed by a place occupied by some viragees, or persons who profess to have become so holy as to be void of all worldly passions and affections. Such persons are regarded as pure and perfect, and to give for their support is considered a religious merit. We find them in every part of the country. They are usually seen covered with ashes, sitting on the ground under the shade of some thatch of straw or shreds of cloth. Those of this morning were in the usual position and almost naked. A smoking firebrand lay before each one. They were besmeared with a mixture of ashes and water. The hair and beard, which were suffered to grow long, and the eye-lashes were clotted with this kind of filth. Their appearance was truly hideous. In number they were about twenty. As quite a collection of people were near, we attempted to tell them of the true way of becoming holy. We had but just commenced, and were beginning to secure the attention of the people, when one of these wretches came into the midst of the company and drove them away. We were not long in doubt as to the object of the interference. They immediately assembled before their

idols and commenced their orgies and dances. Such a combination of noises from human voices I have never before heard. They appeared more like demons than men. It was the most degrading exhibition of heathenism I have ever seen. Though every where and in every shape the tendency of idolatry is the same, to make men like brutes and devils, I had never before seen human beings sunk to so low a degree of degradation. We went to our tent with feelings of shame for our race, and of despondency in view of the darkness which reigns over the human mind.

Mr. Burgess and his companions having reached Ahmednuggur, 9th of March, on his return, he makes the following remarks—

In view of our tour we would remark that if possible we are more than ever before convinced of the great importance of schools among this people. In those villages where the mission has had schools, we met with the best reception and found the greatest number of readers. When we came to a village where there were few or no readers, as was repeatedly the case in the nizam's dominions, we could not but feel that it was of comparatively little use to stop and labor. True, we could tell them of the Savior, but could not leave with them the written word with any prospect of their being benefitted by it. In some cases schools are maintained by the people themselves. We deem it important to encourage these schools by every means in our power, but more important to establish our own schools in as many of the neighboring villages as our means will allow.

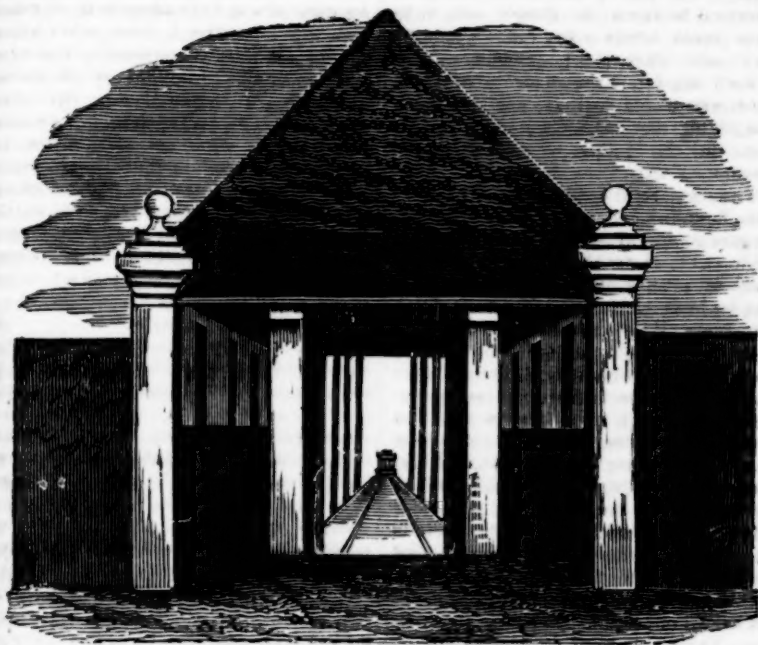
Madura.

EXTRACTS FROM THE JOURNAL OF MR. WARD.

Dedication of a Preaching Bungalow.

THE cut on the opposite page represents the front and a portion of the interior of a bungalow erected at Madura for the accommodation of a native congregation to which the missionaries steadily preach on the Sabbath. An account of the services at the opening is also given.

April 26th, 1840. A preaching bungalow, the first erected in Madura, was this day dedicated to the worship of Almighty God. The services were conducted by Mr. Poor and myself. The audience was large and attentive. A



PREACHING BUNGALOW.

part of the exercises consisted of singing a hymn written by a native Christian for the occasion.

The edifice is not as large, or constructed with the durability which would have been desirable, being but fifty by thirty feet, with clay walls and a thatch roof; but the mission funds would allow no more, and the wants of the station called for its immediate erection. It is, however, of sufficient size to accommodate my ordinary congregation. The audience assembling in an American city church, whose cost was \$50,000, may smile at an edifice whose estimated value is but \$100. But it is a subject which demands our gratitude, that while the Father of Lights and God of all grace will not withhold his presence from an humble and contrite heart in a temple of untold magnificence and splendor, yet he deigns, yea rejoices to meet an assembly of true worshippers, though the place of their assembling had nought to excite the wonder and admiration of the astonished multitude. Wherever two or three meet in my name there I will be with them. Rich promise! May this humble and unadorned house of worship prove indeed the gate of heaven to many souls. Mr. Poor and myself alternate

Sabbath morning services between this place and the English school-room. The congregation in the former varies not far from 250 persons, including the teachers, monitors, and a portion of the youth in the twelve schools under my charge, native assistants, domestics and strangers.

Female Boarding-School—Teroopuvanam and Sevagunga.

May 7. It having been considered advisable by the mission that the female day school, now under the charge of Mrs. Ward, should change its form to that of a boarding-school on the plan of the Oodooville seminary, the girls now under instruction were this day dismissed to their homes. This school was collected and organized by the second Mrs. Todd, upon whose decease it came into the charge of Mrs. Crane, from whose care it passed to Mrs. Ward, who has held the superintendence of it since the close of 1837. The whole number of girls connected with the school since its organization is not far from eighty, about two-thirds of whom were taught to read fluently the Scriptures and recite with accuracy the two catechisms used in our

schools. It was a painful spectacle to see them leave our dwelling to return to their homes, where every effort would be made, and often, alas! too successfully, to form characters the opposite of those our hearts would desire to see them possess. But the missionary must lay his plans for the future, rather than the present.

The successful establishment of a female boarding-school is an object highly important, and to be desired, if it can be attained. But the obstacles which intervene to oppose its establishment are greater in number and more formidable than can well be expressed. Education, according to the popular sentiment as cherished in this country, degrades a female. She is in danger of losing her rank in society, if she learns to read and write. Literary acquirements make her, it is fancied, less docile and obedient. "Instruct a female, and you make her at once proud and haughty and disobedient to her superiors and husband." Such is the common remark. To combat and overcome this prejudice is a difficult undertaking. How soon, if ever, success will crown our efforts cannot be foretold. I hope to be able to reply favorably from quarter to quarter.

14. Having been requested by the Rev. Mr. Crane to assist him in the administration of the Lord's supper, I passed this Sabbath at Teroopuvannam, having preached to a large and attentive audience on the reasons why Christ suffered, died, and arose from the dead, Luke xxiv: 46, I ended in the administration of the supper. The occasion was to me more than ordinarily interesting and to be remembered. For the first time in their own language, did I utter the request in the ear of native Christians. "Take, eat this bread, and drink this wine." I felt, I trust, some degree of gratitude that I was enabled to do, though imperfectly, what I this day effected. In the evening I lectured to a company who assembled on the verandah.

Mr. Cherry at Sevagunga, being somewhat unwell, Mr. Ward spent one Sabbath in June aiding him at his station. While there he writes—

In the afternoon I rode with Mr. Cherry to visit his native free schools. He has under his charge seven, all of which appeared to be flourishing, and the youth replied with readiness and correctly to the miscellaneous questions I put to them. I was much gratified with the

review. On the afternoon of Saturday we rode to a neighboring place of heathen worship. Human beings of all sizes and in all possible attitudes, elephants and horses, each from one to fifteen feet in height, with other images the representations of no living beings the human eye ever saw, were the objects here set up for the people to fall down and worship. It was the hour of the offering of oblations. Before one idol was the remains of a fowl but lately sacrificed. Before a second a bunch of flowers. Lying before a third, was a small parcel of leaves. Then came the priest, a brahmin, bearing his burning censer, and the odoriferous smoke was made to envelope one and another and another of these senseless, lifeless, deformed objects. Our hearts were deeply moved at the spectacle. Why do you thus? we exclaimed to the officiating priest, but he hurried on, scarcely deigning a reply. We then addressed a youth, who was standing by, and who appeared to be an assistant to the officiating officer, Can these things see, hear, speak, think? "No," was his answer. Then why do you worship them? we asked. "They are my god, my god!" was his only reply. With a plain warning as to what would be the result of such a course, we left him and returned to our home, grateful, I trust, that the same mental blindness and moral degradation had not fallen to our lot. Oh that the Lord Jehovah would appear in his power and assert his authority by bringing this people to the knowledge and love of the truth.

July 5. Rev. Mr. Lawrence from Dindigul preached for me this morning. His subject was, The preservation of Noah in the ark a type of Christ the Savior of the soul from eternal death. Never since coming to India has my heart exercised stronger faith, that good was being done to the heathen, than during this sermon. God was truly in the sanctuary. The master strengthened his ministering servant and inclined the people to listen with uncommon attention. Oh that he would glorify himself, by making the services of this morning efficacious to the salvation of many souls. Truly pleasant was it to meet at my dwelling a christian brother and his family from a distant station, and exchange with them thoughts and feelings relative to the duties and trials and joys of missionary life.

July 8. The annual examination of the members of the English school under my charge took place this morning. All the members of the mission, the English

servants, and a large number of the parents and friends of the boys were present. Eighty youth connected with the school were present, and were examined in the various grades of English education, from the alphabet to the elements of astronomy. The whole number of youth, who have been at different times connected with the school during the year is one hundred. The institution appears to be daily gaining a stronger hold upon the interest and affections of the people of the city.

REPORT OF THE MISSION FOR 1840.

HAVING in the last number, pp. 225—60, given the reports from the several stations, only that portion of the report of the mission embracing the summary of the several departments of labor and the concluding remarks, will be inserted here.

	<i>Schools.</i>	<i>Pupils.</i>
Common schools for boys,	90	2,972
“ “ for girls,	6	115
	96	3,087
Boarding schools for boys,	4	85
“ “ for girls,	2	24
	6	109

The number of native churches is four, embracing, exclusive of native assistants, fifteen members, of whom fourteen are males, and one female. Of these twelve have united with the churches during the past year.

The number in the common schools who are able to read is 1,000: and of those who have committed to memory in part, the ten commandments, the Lord's prayer, and our first catechism, 3,000. A thousand have committed to memory entire the ten commandments, our first and second catechisms, and some portions of Scripture history.

Thus, it appears that, on our present scale of operations, we are yearly sending out into this heathen community a thousand lads, who in a short time are to take the places of their fathers, with minds somewhat enlightened and memories stored with all the important and saving doctrines of the Bible. The great majority of these we may safely say, but for our schools, would grow up under the most heathen and demoralizing influences, with scarcely a single counteracting good influence. The parents of the families to which these thousand

boys belong must, of necessity, listen to the recital of some gospel truth, to which till now they were entire strangers. It is not an uncommon thing, in passing along the streets, to be hailed by men repeating some of the simple questions and answers of our first catechism. From these facts and many others of which we are in possession, it appears to us evident that a heaven is working, which, under the divine blessing, must eventually produce a great moral change in this mass of heathen population. This is only one view of many which might be taken of our common free-school system. In the school-room we often find our largest and best congregations. Thus in every village where we have a school, we are furnished with a sort of preaching-bungalow, where we feel ourselves at full liberty to declare the gospel of Christ.

These are encouraging facts in the operations of our mission. But when we look over this broad field and find that we are able to reach but a small portion of its immense population, a sort of melancholy steals over our minds, and we are ready to exclaim, When will laborers come to these vacant fields.

The removal of one of our number at the close of the last year to Jaffna prevented our occupying Maloor, a large and thriving village in a populous district eighteen miles from Madura, where we had already selected a site and purchased a piece of ground for the purpose of erecting a house. The temporary removal of another, on account of sickness in his family, has weakened us still more; so that now we are reduced to the last extremity, having barely men enough, under the most favorable circumstances to carry on efficiently what we have already begun.

Any casualty that should remove another of our number would be attended, we have too much reason to fear, with disastrous effects to the best interests of the mission.

We not only hope that we shall never be reduced to the painful necessity of beholding any of our stations robbed of a missionary, but we sincerely deprecate the thought of seeing the many populous villages scattered throughout these plains left destitute of a man of God. With our present amount of men and means, it is quite vain for us to think of reaching effectually the great mass of the people, and how can we expect them to “believe in Christ of whom they have not heard, and how shall they hear without a preacher?”

In the Madura district there are doubtless many villages that never have been visited by a missionary, and many thousands of inhabitants who never have heard to any saving extent the precious doctrine of salvation by Jesus Christ. We can weep and lament over this mournful destitution, and pray the Lord of the harvest to send forth help; but we must at the same time make our appeal to the church, his appointed agent, in whose bosom are the young men, and in whose hands are the means to send the glad tidings to every creature. Has not the church received definite instructions on this subject? Are they not recorded in the statute book of her King? Can she not see her way clear to obey the commands of her sovereign Head? Is she not ready to put forth her energies in carrying out the great work which Christ himself commenced and left for her to finish? Does she need labored arguments to convince her of plainly recorded duties? Does she need urgent and continued appeals to keep her dormant energies awake?

Arise, O church of God, nerve thyself for thy work. Trust in the strong arm of the Almighty, and the victory is thine.

Borneo.

LETTER FROM MR. YOUNGBLOOD, 20TH
OCTOBER, 1840.

MESSRS. Nevius and Youngblood, now occupying a station at Pontianak, on the western coast of Borneo, having made two tours into the interior of the island, for the purpose of ascertaining what are the most important points to be occupied, in their attempts to carry christian knowledge to those benighted tribes, make the following statements—

Among the places visited in our late tours, we consider Sintang by far the most important for to commence efforts among the Dyaks, as it is central, and the number of that people in the vicinity is probably much greater than any other place on the western part of the island. Tyan we consider next in importance, although the number of Dyaks is comparatively small. The latter place is about eighty or ninety miles by water from Pontianak, and the former at least 250. The time we were in reaching those places can be learned from our journal. Cargo boats are generally double or more than double that time in ascend-

ing. If Sintang should be occupied, and we think it ought as soon as practicable, two laborers, at least, would be required to be permanently stationed there. Landak, visited on our second tour, and which is about eighty or ninety miles in a direct course from Pontianak and 120 or 130 by water, we consider next of importance to Tyan. The number of Dyaks within the jurisdiction of the Panambahon, extending several days to the east and some distance in other directions, does not differ materially from 20,000; but the greater part of this population is very difficult of access, owing to the falls and rapids in the rivers beyond the town of Landak, and the badness of the roads, or rather paths, leading to their villages. One of their villages, called Sangkumang, containing about eighty families, and the most easy of access, is about twenty-five miles below Landak, and about half a day from the river on the south, on the road to Tyan. There is also water communication with the place by a small winding stream which falls into the Landak. South and south-east of this village, within one and a half or two days, there are several others around the foot of mount Tiang Kandang, containing in all some 1,000 or 1,200 inhabitants. On the river Menchuki, beyond Landak, there are said to be 4,000 or 5,000 Dyaks, the nearest village of which is one day distant to the north, but the falls and rapids of the river make it difficult to reach them.

In looking over the field we have traversed, our decided opinion is, and we would submit it to the prayerful attention of the Committee, that if any adequate efforts are to be attempted for the Dyaks and Malays of the interior, five additional laborers are necessary, two, including the brother on the ground, for each of the places mentioned. One, at least, of the number sent out ought to be a physician of prudence and skill. We hope two physicians of the proper qualifications, if they can be found, will be sent, one for the Sambas residency, and the other for this.

With respect to the qualifications of missionaries destined for this island we would say they should be men of strong faith and having an ardent love to the Savior and the souls of the perishing. They should be men possessing decision of character, patient under trials and afflictions, and willing to be cut off, perhaps for life, from all civilized and christian society, except that of their associates in the mission; and they should be prepared to deny themselves of all the

luxuries and most of the comforts of life. As it regards the article of food, but little else is to be obtained in the interior than rice and poultry, and a part of the year fruit and a few vegetables. We mention this in order that all who come here may count the cost before they leave their native land, and not be disappointed after they arrive on the ground, and be unwilling to go forward and thus weaken the hands and discourage the hearts of their brethren. If any brethren destined for the interior of this island prefer to come out unmarried, we think it would be well, as much itinerating will be necessary, and such could devote more time to this part of missionary labor, than those who have the cares of a family devolving upon them.

Ojibwas.

LETTER FROM MR. AYER, DATED AT
POKEGUMA, 1ST APRIL, 1841.

On the progress of the Indians near Pokeguma, and their prospects Mr. Ayer gives the following account. Mr. Russell, of whom he writes, is the farmer employed by the United States' government for aiding the Indians in throwing off their savage manner of life and adopting the habits and usages of civilized society.

In the early part of winter there were some special indications that God was about to revive his work again. Several members of the church awoke to newness of life; backsliders confessed their sins and returned to duty; and a few among the impenitent were for a time apparently under the awakening influence of the Holy Ghost. This special excitement lasted but a few weeks, though our meetings continued full through the winter, the congregation being larger than heretofore. Mr. Boutwell came to us in January and staid about two weeks, during which time the Lord's supper was administered, and two were received into the church. One of them was a white man, and the other an Indian woman. A few children were baptized. Some others, who give evidence of being regenerated, will probably come forward at the next communion.

As it now occasions less reproach than formerly to attend our meetings, several from among the heathen Indians, and some of the most bigotted, have of late frequently been in to hear the gospel.

An unusual number of Indians have spent most of the winter in our neighborhood. In our visits at their lodges to proclaim the good news of salvation, we have been uniformly well received.

Our school during the past winter had a larger average attendance than during any previous one. There were some additions to it from heathen families. There are now several heathen Indians who think it less dangerous to put their children under our tuition, than themselves; and as education is rather popular with the leading men, our school increases in a greater ratio than our society of "praying Indians."

Our new house of worship, which serves also for the school, is commodious and pleasant. It is of logs, which are hewed on the inside and whitewashed.

Mrs. Ayer has assisted Mr. E. some in school during the past winter, and purposes to aid him some portion of every day during the summer. Next to preaching the gospel, we feel that the school claims our first attention.

The evidences that this people are advancing toward a civilized state, both in theory and fact, are becoming more and more numerous, and the idea so prevalent among Indians, that manual labor degrades to almost a level with the slave or brute, is losing its strong hold on the minds of many. During the past winter Indians from among the heathen portion of the tribe have chopped for us about a hundred cords of wood and boarded themselves. Chiefs and subjects, men, women, and children, of all ages from twelve to seventy, have come and solicited work. Some who once were so lazy that they preferred going hungry to working, have the last winter chopped from four to six or eight cords of wood, aided by their women in some instances, and received corn and potatoes in payment. Two or three, one of them a man of seventy or more, have cut most of the timber for their houses alone. In connection with Mr. Russell, we have helped them draw their timber and put up the body of the buildings. Three others are erecting houses, and another completing a house begun two years ago. One of the last mentioned is a chief, as is also the old man, and of some note. They visited Washington during Mr. Adams' administration. One has placed his children at school, and attends some upon religious instruction, though he does not openly renounce heathenism. The old man is a staunch heathen. One of the others is a member of the church, enter-

prising and industrious, whom we aided four years ago in putting up a house. His present house timber has been cut, hewed, and drawn, without any foreign aid, excepting two days of ours. The others are young married men, who have not fully renounced heathenism, but attend so much upon our instruction as to secure for them the reproachful epithet of "praying Indians." Their wives are quite constant at our meetings.

We do not as formerly pledge ourselves in any case to aid in the completion of a house. When one expresses a desire to build that he may school his children we give a little encouragement of aid, such as drawing out the timber and helping a day in rolling it up, if our acquaintance with the character of the persons justify the step. We make no promises of help at all, except for the time being, giving the one in question to understand that we assume no responsibility in the building of his house, that he must depend principally on his own exertions, and that it will depend upon his own course of life, whether we aid him another day. We hold ourselves in readiness, however, to go through with them to the finishing of the houses, in

case they furnish increasing evidence of a desire to educate their children and submit to wholesome rules. Mr. Russell takes a lively interest in the settling of the Indians, and has to some extent assisted thus far all, with one exception, who have recently begun to build. He is also preparing to aid the Indians efficiently in agriculture this spring, and some from abroad are coming, it is said, to make gardens with his aid. He will assist exclusively the heathen Indians. We think it expedient, on the whole, that the "praying Indians" should depend on us for aid, as formerly, since the heathen party seek every possible occasion to speak evil of them, and accuse the farmer and blacksmith of partiality toward them. On this account, I presume, they prefer digging up their fields with the hoe to soliciting or receiving aid from the Indian farmer. We are, therefore, preparing to aid them more than ever before. They are designing to cultivate much larger fields than heretofore. The Lumber company will purchase at a very fair price all the surplus produce of the settled Indians. This seems quite an incitement to them to enlarge their fields.

Proceedings of other Societies.

DOMESTIC.

ANNIVERSARIES.

AMERICAN SEAMEN'S FRIEND SOCIETY.

THE 13th anniversary was held in the Broadway Tabernacle, New York city, May 10th, the president, Anson G. Phelps, Esq., in the chair. The services were opened with prayer by the Rev. Mr. Kirk, and singing. The Rev. J. Greenleaf, secretary, read an abstract of the annual report, and addresses were delivered by the Rev. Mr. Spalding, Rev. Mr. Scott of Sweden, R. H. Dana, Jr. Esq., Rev. Robert Baird, and Rev. Mr. Stillman.

From the abstract of the report which was read it appears that the society sustains four chaplains for seamen in foreign parts,—viz. at Honolulu, Havre, Cronstadt, and Sidney; and that at Bangkok, Singapore, Cape of Good Hope, Rio Janeiro, Cadiz, and Lahaina, much religious instruction is communicated by missionaries of various denominations.

By auxiliaries of the society the ministrations of the gospel are sustained in five seaports of the United States,—Boston, New Orleans, Mobile, New York, and Portland.

Receipts and Expenditures.—By the society directly \$12,292.55 were received; and by its auxiliaries, including \$10,000 for the Havre chapel, \$16,400; and by societies not auxiliary about \$13,550; making a total raised and expended for seamen during the year about \$41,550.

AMERICAN TEMPERANCE UNION.

THE anniversary was held in the Murray-street Church, New York city, May 11th, the Hon. T. Frelinghuysen presiding. After prayer by the Rev. Dr. Nott, an abstract of the annual report was read by the Rev. John Marsh, secretary, when the meeting was addressed by the chairman, the Rev. Messrs. Scott, Baird, and Bingham, John Tappan, Esq., and John Hawkins, Esq.

FOREIGN EVANGELICAL SOCIETY.

THE anniversary was held in the Mercer-street Church, May 11th, Hon. T. Frelinghuysen presiding. Rev. W. J. Armstrong led in prayer, which was followed by an address by the president. Reports were read by the treasurer, W. W. Chester, Esq., and the secretary, Rev. E. N. Kirk; after which Rev. Prof. C. A.

Goodrich, Rev. G. B. Cheever, Rev. R. Baird, and Rev. Mr. Kirk addressed the meeting.

AMERICAN TRACT SOCIETY.

THE 15th anniversary was held in the Broadway Tabernacle, New York city, May 12th, S. V. S. Wilder presiding. Rev. Dr. Proudfit led in prayer, and the president made some introductory remarks. Rev. W. A. Hallock, one of the secretaries, read an abstract of the annual report; after which resolutions were offered and addresses made by Rev. J. McAuley, Rev. Wm. Adams, Rev. L. Bacon, Rev. N. Murray, Rev. J. O. Choules, Rev. H. Bingham, Rev. R. Baird, and Rev. Mr. Scott.

Publications.—Seven volumes have been stereotyped during the year, and 26 new volumes and tracts have been issued; making the whole number of the society's publications 994, including 73 volumes; besides above 1,000 publications, including 95 volumes, approved for circulation in various languages abroad. Of the Family Christian Almanac 69,000 copies have been sold.

Total printed the past year 4,436,710 publications, or 95,958,500 pages, including 254,710 volumes; total circulated 4,224,372 publications, or 80,581,565 pages, including 153,340 volumes. Total circulation since the formation of the society 59,383,711 publications, including 1,598,150 volumes, making in all 1,222,252,841 pages.

Gratuitous distribution, during the year, in 477 separate grants, including 1,261,696 pages for foreign mission stations, etc., 8,672,870 pages; amount drawn by members and directors 2,935,395—making a total value of \$7,938.84.

Receipts, during the year, \$98,962.59, of which \$57,220.98 were for publications sold, and \$23,395.25 for foreign distribution. Of the donations, the American Tract Society, Boston, remitted \$6,000 for foreign distribution; a single individual, in the state of New York, contributed \$2,100; and \$7,796.64 were from ladies in different states.

Volume Circulation.—The past year 163,340, and in all 1,590,000 volumes have been put in circulation by the society.

Foreign and Pagan Lands.—Among thirty-five missionary stations, \$25,000 have been distributed, to aid in disseminating books and tracts in 93 different languages and dialects.

AMERICAN HOME MISSIONARY SOCIETY.

THE annual meeting was held in the Broadway Tabernacle, New York city, May 12th, the Rev. Dr. McAuley, in the absence of the president, occupying the chair. Rev. Mr. Merwin led in prayer, Jasper Corning, Esq., read the treasurer's report, Rev. M. Badger that of the executive committee. Addresses were delivered by Rev. John Spalding, Rev. L. Bacon, Rev. Dr. Patton, and Rev. Mr. Scott.

Summary of Results.—The whole number of missionaries and agents in the service of the society, the past year, is 690; being ten more than the number employed the preceding year. Of these, 512 were in commission at the time of our last anniversary, and 178 have been appointed since.

The sum of missionary labor performed is equal to 501 years; and has been bestowed on 862 congregations and missionary districts, in twenty-one states and territories of the Union, and also in Canada and Texas.

Finances.—Received \$85,413.34. Payments \$95,051.59.

AMERICAN BIBLE SOCIETY.

THE 25th anniversary was held in the Broadway Tabernacle, New York city, May 13th. Rev. Dr. Milnor read a part of the 119th Psalm. The president, Hon. J. C. Smith, made an introductory address, and the Rev. J. C. Bingham, one of the secretaries, read an abstract of the annual report; after which Rev. Dr. Thomas DeWitt, Rev. Mr. Dale, Rev. Mr. Coleman, Rev. J. W. Yeomans, Prof. Emory, Rev. Mr. Thompson, Rev. H. Bingham, and Rev. Mr. Scott addressed the meeting.

In the twenty-five years since the organization of the society, nearly 3,000,000 Bibles and Testaments have been issued from its depositories, and the means have been provided for publishing about 200,000 more in foreign countries and languages.

Receipts from all sources have been, during the year, \$118,860.41, being \$21,505 more than those of the preceding year.

Printing and Issues.—The whole number of Bibles and Testaments printed in the course of the year is 166,875. The stock in the depository is still low, and will be enlarged as fast as means can be procured.

The whole number issued since the last meeting is 150,202, making an aggregate of issues in twenty-five years of 2,795,698. The number issued the last year is 8,096 less than those of the year preceding. This is a matter of deep regret, as all the examinations made go to show the need of greatly increased distributions. Several of the auxiliaries have not ordered a book in two years.

Foreign Operations.—Books have been sent the past year in larger or smaller quantities to Texas, to the Mohawks in Canada, to Hayti, to Brazil, to Monte Video, to South America, to New South Wales, to Beyroot, in Syria, for seamen, etc., to a German missionary in Moldavia and Wallachia, (500 copies) to the Nestorian mission, for Jews in Germany by request a few Hebrew New Testaments.

To promote the circulation of the Scriptures abroad money to the amount of about \$30,000 has been granted during the year; and this sum, though by no means meeting all demands, is well calculated to cheer our missionary friends and fellow-laborers in foreign countries. These friends all feel that as their missions advance, as their pupils and converts begin to read, the Bible is indispensable to their growth in heavenly things. As these pupils and converts are

rapidly increasing in numbers, the friends of the Bible cause can all see, that means, much more liberal than heretofore, must be furnished in future. \$30,000 is the least sum which should be provided for the coming year.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

THE 22d annual meeting was held in the Broadway Tabernacle, New York city, 24th May. Bishop Hedding presided and opened the meeting with prayer and an address. The annual report was read by Doct. Reese, from which it appears that the society has under its patronage, in the domestic and foreign departments, 364 missionaries, and that the amount expended during the year, in both departments, was \$158,698.05, leaving the treasury in debt \$24,463.37.

The meeting was addressed by the Hon. Theodore Frelinghuysen, Rev. George F. Pierce, Rev. Dr. McAuley, and Rev. George Scott of Sweden.

BOARDS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

THE *Board of Foreign Missions* made its report to the Assembly, sitting in Philadelphia, 25th May, read by the secretary, Walter Lowrie, Esq. The number of missionaries is twenty-three, and of assistant missionaries forty-four, while there are a number of additional missionaries preparing to go to the heathen.

The treasurer, Rev. Daniel Wells, read his report, showing that the aggregate receipts for the year were \$67,081.58; and that the expenditures for the same time were \$66,304.82.

The report of the *Board of Publication* with the treasurer's account was read, 26th May, by the Rev. Mr. Jones. The number of volumes published during the year is 63,750. Including a balance on hand at the beginning of the year and the amount received for books sold, the income of the Board for the year was \$39,249.06; while \$30,113 were expended.

The report of the *Board of Domestic Missions* was read by the Rev. W. A. McDowell, D. D., May 27th. The income of the year from all sources was \$35,455.73, and the expenditures \$31,638.24, while the Board is pledged for more than \$18,000.—The number of missionaries, including agents, employed during the year is 272; of whom 152 were in commission before the year commenced, and 120 have been appointed since. Their labors have been given to not less than 700 congregations. During the thirteen years since the organization of the Board, its missionaries have formed more than 500 presbyterian churches,

and more than 200 of them since May, 1837. During the thirteen years the Board has sent forth and sustained more than 1,100 ministers.

The Rev. Francis McFarland, secretary of the *Board of Education*, read the report, May 28th. The whole number of beneficiaries is 218, of whom 84 are in theological seminaries, 94 in colleges, 29 in academies, and 11 are teaching. The income from all sources, during the year, was \$21,004.73, and the disbursements \$18,948.71.

AMERICAN EDUCATION SOCIETY.

THE 25th annual meeting was held in the Marlborough Chapel, Boston, 24th May, the Hon. Samuel T. Armstrong presiding. After prayer by the Rev. Dr. Bates, and the singing of a hymn, the Rev. Mr. Riddel, the secretary, read an abstract of the annual report. Addresses were delivered by the Rev. Dr. Pond, Rev. Prof. Goodrich, Rev. Asa D. Smith, and Rev. Thomas Brainerd.

In the report it is stated that the Rev. Dr. Cogswell resigned the office of secretary of the society on the 14th of April, and Rev. Samuel H. Riddel has been appointed in his place.

Beneficiaries.—The society has assisted, during the year, 810 young men in the various stages of their education. Of these fifty-two have been assisted within the limits of the Maine branch; seventy-two within the New Hampshire Branch; 187 within the states of Massachusetts and Rhode Island; forty within the Vermont or northwestern branch; ninety-nine within the Connecticut branch. Twenty-seven have been under the patronage of the Western Reserve branch, whose centre of operations is Hudson, Ohio, embracing also the branch in Michigan; and 253 under the patronage of the Central American Education Society, whose centre of operations is New York.

Under the Western American Education Society, including the Illinois branch, the number is about 80.

The number of new beneficiaries during the year is 121.

The whole number aided by the society from the first is 3,389.

Receipts and Expenditures.—The receipts of the Parent Society and its branches during the year have been \$63,113.58. The expenditures for the same time have been \$56,049.01, being \$7,064.57 less than the receipts for the year. This last sum, subtracted from \$32,837.31, the debt of the society at the commencement of the year, leaves the present debt, \$25,772.74. It should be observed that this debt includes the amount of the appropriations for the present quarter, which have just been made; and that, in incurring this debt, the parent society has paid between three and four thousand dollars to beneficiaries within the bounds of the Presbyterian church.

PRISON DISCIPLINE SOCIETY.

THE anniversary was held in the Marlborough Chapel, Boston, 26th May, Hon. Samuel T.

Armstrong presiding. A portion of the Scriptures was read and prayer offered by the Rev. Dr. Jenks. The secretary, the Rev. Louis Dwight, then read an abstract of the annual report; after which the Rev. Tertius S. Clark, the Rev. Edwin Holt, the Rev. President Hopkins, and the Rev. President Humphrey addressed the meeting.

The plan of the report is embraced in eight parts—viz. lunatic asylums, penitentiaries, houses of refuge for juvenile delinquents, county prisons, imprisonment for debt, capital punishment, effort for discharged convicts, and narrative of journals performed and prisons examined.

In the eleven asylums for lunatics which are mentioned in the report, it is stated that—

The aggregate number of patients in these asylums at the commencement of the year was 686; do. at the close of the year 857; increase during the year 171—number received during the year 932; whole number enjoying the benefits of them 1,470; number cured and discharged 413; number much improved and improved 138; number dead seventy-five; whole number received from the first 9,849; whole number recovered 3,843.

The expense of supporting patients in the different asylums named, varies from \$2, to \$4.50 per week, except in the cases of private patients, who frequently pay more.

The proportion of the insane to the whole population in this country has never been stated as being less than one to one thousand souls. This is altogether within bounds, after deducting the idiotic and imbecile; there are many facts to indicate that the proportion is greater.

The number of persons who become insane annually has been estimated from careful observations and facts as being not less than one to three thousand souls.

The cures, if they are poor and neglected and suffered to fall into prison, have been said to be unheard of; although this language is not fully warranted. While the cures, in recent cases, in favored asylums, are from ninety to one hundred per cent; and in old cases from fifteen to thirty-five per cent.

The following are some of the results from the table of statistics respecting penitentiaries.

Number of prisoners at the commencement of the year in thirteen penitentiaries 3,552; number of prisoners at the close of the year 3,739; increase in thirteen penitentiaries 187.

This increase of prisoners compared with the increase of population, shows that crime does not increase as fast as the population. The population of the United States doubles in twenty-three years, the number of prisoners at the above rate of increase would not quite double in forty-one years.

The number of prisoners discharged during the last year was nine hundred and four. How important that the penitentiaries should be reformatory in their character.

The bill of mortality in the thirteen penitentiaries, taken together, is one in fifty-six. The mortality of the new penitentiary in Philadelphia one in eighteen.

The earnings above expenses in seven prisons on the Auburn plan are \$37,177.48. The expenses above earnings in the New Jersey and Pennsylvania penitentiaries, not stated in their annual reports, but from the best information we can obtain about \$25,000.

The average length of sentences in nine penitentiaries, is four years and ten months. The average length of sentence in the new penitentiary in Philadelphia, is two years and five months.

The number of county prisons is not far from 420. The number of persons annually confined in the county prisons of Boston, New York, and Philadelphia, is about 10,000; in the cities of Albany and Troy about 2,700; in the prisons of the state of New York about 18,000; in all the county prisons in the land, probably not less than 75,000. Not that so great a number are in the county prisons at one and the same time: but are committed to them annually! Important practical questions arise on these facts.

Shall the county prisons be schools of vice or reformation? Shall they be places of labor or idleness? Shall they support themselves, or shall the public support them? The answer to the last question makes a difference to the country of about \$1,260,000 annually. Whether this sum is earned in neat and orderly and silent workshops by 75,000 inmates of county prisons, after the model of that in Hartford county prison, or whether it is paid to support them in idleness, filth, obscenity, gambling, and instruction in the arts of mischief.

AMERICAN PEACE SOCIETY.

THE 13th anniversary was held at the Marlborough Chapel, Boston, 25th May, Rev. Dr. Lowell presiding. Prayer was offered and a portion of the Scriptures was read by the Rev. Dr. Jenks. The Rev. George C. Beckwith delivered a eulogy of William Ladd, Esq., recently deceased, and late president of the society. The annual report was read by J. P. Blanchard, Esq.

AMERICAN TRACT SOCIETY, (BOSTON.)

THE 27th annual meeting was held at the Marlborough Chapel, Boston, 26th May, John Tappan, Esq., presiding. After prayer by the Rev. A. W. Burnham, the president, addressed the meeting. The Rev. S. Bliss, secretary of the society, then read an abstract of the annual report; and the Rev. R. S. Cook, Rev. Mr. Scott, Mr. Gellibrand, from St. Petersburg, and the Rev. George Pritchard from the Society Islands addressed the meeting.

Receipts.—Total receipts are \$28,401; of this sum \$15,233 was in donations from life directors, life members, auxiliaries, individuals, congregations, and legacies, and exceeds the amount received from those sources last year \$6,435. Received from the sale of publications \$13,168, which is \$9,670 less than the amount of sales last year, owing to the fact, that in order to complete the circulation of the bound volumes over the entire field especially assigned to this society, less effort in this department this year was required. Six thousand dollars has

been paid for the circulation of tracts in foreign and pagan countries.

Gratuitous Distribution.—Total 1,764 volumes, and 2,146,680 pages of tracts, amounting to \$2,132.51.

Volumes distributed \$3,917 the last year, and 330,917 in six years.

Foreign and Pagan Lands have received appropriations from this society amounting to \$6,000 the past year.

NORTHERN BAPTIST EDUCATION SOCIETY.

THE annual meeting was held in the Bowdoin-square Church, Boston, May 26th, when the annual report was read and addresses were delivered by the Rev. Prof. Hackett, Rev. Mr. Bailey, Rev. Mr. Richardson, and Rev. Dr. Patterson.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

CONSTANTINOPLE.—Mr. Van Lennep, of the station at Smyrna, having gone up to Constantinople to enjoy for a while the superior advantages afforded there for acquiring a knowledge of the Turkish language, writes from that city, 23d March—

We have much to encourage us in the great work in which we are engaged. New cases of conversion among Armenians are of no rare occurrence. It does one's heart good to see those excellent men burning with love towards one another and apparently wholly devoted to the salvation of their countrymen. As soon as they learn that you are a Christian, they grasp you by the hand, they gaze at you as they would at an angel, and cannot endure it, that there is no language by which they can make known to you their sentiments.

I have met with encouragement also among the Greeks. An expository exercise is held in Mr. Goodell's house for a few who have shown great interest in it, and have invited their friends to come in. Among them I have met with some, who were unknown to the brethren here, who manifest, to say the least, a very enlightened state of mind.

On the 31st March Mr. Hamlin writes that his newly opened seminary had nine pupils and two or three more were expected soon to join it, and nine other Armenians had applied for admission, besides six Greeks. He remarks that freedom and boldness had increased wonderfully among the people within a short period, favored by the downfall of the bankers, and the measures of government for promoting education, by which the sons of all the subject communities, Greeks, Armenians, and papists, may be sent to the Turkish government school at Galata Serai, on the same terms as Turkish youth, and with the assurance that their religion shall not be interfered with. This has been proclaimed in the churches of the christian sects.

Mr. Hamlin also writes—

A bishop, formerly of Trebizond, now without a diocese, a few days since preached a sermon in a village just above us, in which he openly and plainly attacked the worship of the virgin Mary and the saints, and the placing

hope in them as mediators; assuring the people that there is but one mediator, Jesus Christ, and that all are deceived who trust in any other. A priest, one of our evangelical friends, told me that the people wondered at the words that proceeded out of his mouth.

SANDWICH ISLANDS.—Mr. Smith, having charge over the second missionary church in Honolulu, states in a letter dated 7th December, 1840, that the members of his church and congregation have, in three years, contributed to public and benevolent objects, in money, labor, produce, or other property, not less than \$3,250; and when recently it was stated to his church that a native laborer was wanted to go and assist the mission to the Indians on the Columbia river, no less than six active and enterprising native men arose and volunteered to go. From these the most promising one was selected, and he and his wife were to embark the first opportunity. The church were to take a contribution to aid in preparing their outfit.

WEST AFRICA.—The report of the mission at Cape Palmas, under date of December 30th, states that the attendance on public worship at the Fish-town station was large and increasing, and much interest was manifested in it. Three out-stations were occupied by the missionaries and their assistants; it was believed that the labors there were highly useful. At one of them the people had made very bold and unprecedented advances towards freeing themselves from the power and cruelty of their native doctors or priests. The cause of education appears to be becoming more popular. About 125 pupils are now under the instruction of the mission.

The printing executed at the mission-press during the year embraces sixteen books and tracts, of which 25,000 copies have been printed, amounting in all to 1,028,300 pages, all in the Grebo language, except two in the Bassa, and three in the English language.

CHOCTAWS.—In a letter from Wheelock, bearing date May 3d, Mr. Wright says—

At no former time since we came to this country have we had so many indications of

the Lord's presence with us as at the present. During the year that intervened between the meeting of our presbytery in the spring of 1840, and its meeting in the spring of 1841, eighty-five persons were added to our churches by profession; including thirteen to that at Wheelock, and there are now at this station a number of cases of deep seriousness. The attendance on the means of grace is better than at any former period. We are hoping to witness a glorious revival of religion. I hope the poor Indians will have a remembrance in the prayers of Christians.

HOME PROCEEDINGS.

MEETINGS IN BEHALF OF THE BOARD AND ITS OBJECTS.

MEETINGS in behalf of the Board and its objects were held in the city of New York May 15th, in Philadelphia May 21, and in Boston May 27th; at each of which one of the secretaries made a statement respecting the present condition of the missions under the patronage of the Board. In New York the meeting was addressed by the Rev. E. W. Andrews, Rev. President Parker, Rev. B. C. Meigs, Rev. Mr. Strong, Rev. Mr. Scott, and Rev. H. Bingham.

In Philadelphia, addresses were made by Rev. Messrs. Bingham, Meigs, W. Adams, and E. N. Kirk.

In Boston the addresses were by Rev. C. Eddy, Rev. President Hopkins, Rev. Mr. Bingham, Rev. George Pritchard, and Rev. Mr. Scott.

Donations.

RECEIVED IN MAY.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	1,215 00
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Falmouth, Mr. Hooker's chh. and so. (of which to constitute Thomas Fish an Hon. Mem. 100;)	185 60
Orleans, Cong. so. 15,70; fem. miss. so. 21;	36 70
Sandwich, South Dennis, Cong. chh. for sup. of Mr. Peet,	52 30
West Barnstable, Mon. con.	15 00—424 75
<i>Berkshire co. Ms. Aux. So. W. A. Phelps, Tr.</i>	
West Stockbridge, Mrs. W. av. of jew.	2 60
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
Boston, Mon. con. viz. Park-st. chh. 1,488,20; Salem-st. do. 122,48; Green-st. do. 5,26;	1,615 94
Old South cong. gent. 2,592,50; la. 696;	3,288 50
Bowdoin-st. cong. gent. 2,419; la. 735,25; sab. sch. 13;	3,167 25
Park-st. cong. gent. 1,195; la. 375,34; sab. sch. 46,90;	1,617 24
Essex-st. cong. gent. and la.	1,387 78
Franklin-st. cong. gent. 721; la. 260,08;	981 08
Salem-st. cong. gent. and la.	858 20
Pine-st. cong. gent. 540; la. 114,75;	654 75
Mariners' cong. gent. 54; la. 14,50; Green-st. do. 53; fem. so. for pro. chris. among the	

<i>Jews for sup. of Mr. Schauffler, 46,52; a well wisher, 5; South Boston, cong. 268,72; mon. con. 37,50;</i>		479 24
<i>Other dona. particulars of which have been published,</i>		752 67
		14,802 65
<i>Ded. am't prev. ackn.</i>		11,286 54—3,516 11
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>		1 00
<i>Keene, B. Jenkins,</i>		
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>		
<i>Brunswick, Mon. con. and indiv. 143; D. Dunlap, 25; J. McKean, 20; Prof. Cleveland, 12;</i>		200 00
<i>Buxton, Mon. con. 15; la. 6,50;</i>		21 50
<i>North Bridgeton, Mon. con.</i>		5 00
<i>North Yarmouth, 2d par. gent. 9,40; la. 27; mon. con. 13,30;</i>		49 60
<i>Portland, Mon. con. High-st. chh. 57,63; a friend, by Rev. A. C. 5;</i>		62 63
<i>Standish, Mon. con.</i>		16 58
<i>Westbrook, Chh. and so. 21,64; mon. con. 11;</i>		32 64—387 95
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>		
<i>Amesbury Mills, Mon. con. 50;</i>		72 00
<i>Amesbury and Salisbury, la. 22;</i>		43 25
<i>Belleville, La.</i>		11 00
<i>East Bradford, Mr. Perry's so. coll.</i>		5 00
<i>Ipswich, A lady,</i>		25 00
<i>Newbury, Ceylon so.</i>		78 82
<i>Newburyport, Mon. con. in Dr. Dana's so.</i>		235 07
<i>Ded. c. note,</i>		2 00—233 07
<i>Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>		
<i>Beverly, Dane-st. chh. and so. 66; mon. con. 28;</i>		94 00
<i>Essex, Gent. and la.</i>		51 00
<i>Middleton, Mon. con.</i>		18 00
<i>Rockport, Mr. Gale's so. extra effort,</i>		36 00
<i>Salem, S. chh. united mon. con.</i>		8 90
<i>Wenham, Mon. con. and cong. coll.</i>		50 00—257 90
<i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>		50 00
<i>Danbury, Cash,</i>		
<i>Fairfield co. West, Ct. Aux. So. C. Marvin, Tr.</i>		
<i>Stanwich, La. benev. so.</i>		26 50
<i>Westport, Cong. chh. and so. contrib. and mon. con.</i>		70 00—96 50
<i>Franklin co. Vt. Aux. So. C. F. Safford, Tr.</i>		
<i>East Sheldon, Mrs. F. Wead,</i>		2 00
<i>Enosburgh, Gent. 37; la. 18;</i>		55 00
<i>Fairfax, H. Wells, 30; cong. chh. and so. 15;</i>		45 00
<i>Sheldon, W. Morse,</i>		2 00
<i>St. Albans, Cong. chh. and so.</i>		34 50
<i>Swanton, Benev. so.</i>		22 00
		167 50
<i>Ded. dis. on unc. money,</i>		1 00—166 50
<i>Franklin co. Ms. Aux. So. A. Phelps, Tr.</i>		
<i>Conway, Capt. Denham, for schs. in the East,</i>		30 00
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>		
<i>Castleton, Presb. chh.</i>		4 00
<i>Geneva, Fem. miss. so. (of which to constitute Miss ELIZA BROWER an Hon. Mem. 100;)</i>		135 64
<i>Peruville, Presb. chh.</i>		3 50
<i>West Fayette, do.</i>		25 00—168 14
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>		
<i>Hanover, A friend,</i>		1 00
<i>Lyme, J. Franklin,</i>		50 00—51 00
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>		
<i>Hunter, Presb. chh. mon. con.</i>		16 00
<i>Lexington, Rev. A. L. Chapin, which and prev. dona. constitute Mrs. Abby H. Chapin an Hon. Mem.</i>		25 00—41 00
<i>Hampden co. Ms. Aux. So. C. Merriam, Tr.</i>		
<i>Chester, Mr. Edson's so. 5; mon. con. 2,50;</i>		7 50

East Long Meadow, Mon. con.	22 64	Monroe co. N. Y. Aux. So. E. Ely, Tr.	
Long Meadow, 1st par. la. benev. so.	53 00	Adams Basin, Presb. chh. for Sandw. Isl. miss.	18 00
Monson, Union char. so. for sup. of Mr. Merrick, Persia, Springfield, Dr. Osgood's so. mon. con.	290 40	Clarkson, Cong. chh.	46 37
Westfield, A friend,	115 00	Danville, Presb. chh.	48 00
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.	115 00—603 54	Medina, do.	26 00
Grafton, A class in sab. sch.	20 00	North Bergen, do.	8 63
Millville, Mon. con.	3 67	Pembroke, do.	9 83
North Mendon, do.	6 00	Rochester, 1st presb. chh. (of which fr. N. S. Griffith, 30; which and prev. dona. constitute SAMUEL D. PORTER an Hon. Mem.)	103 60
Sutton, do.	50 00	Scottsville, L. C. Andrus,	10 00—270 43
Westboro', A friend, for miss. to Greece,	9 00—81 67	New Haven City, Ct. Aux. So. F. T. Jarman, Tr.	
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	45 79	New Haven, Mon. con. in united cong. chhs. 85.23; do. in Yale coll. 10; do. in 3d chh. 9; centre chh. sab. sch. miss. so. 38; African chh. sab. sch. for the Minor sch. Ceylon, 60; an officer of Yale coll. 50; ded. dis. 13c.	252 10
Enfield, Mon. con.	8 92	New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.	
Hartford, 1st so. gent. 200; mon. con. 19.50; S. so. do. 64.54;	284 13	Northford, Juv. miss. so. 20.38; friends of do. 3; for Sarah L. Smith, Pine Ridge; mon. con. 6.37; indiv. 5;	34 75
	338 84	North Guilford, Gent. 34.43; la. 23.33; less dis. 1.50;	56 26—91 01
Ded. dis. on unc. money,	2 00—336 84	New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.	
Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.	72 28	(Of which fr. la. of 2d av. chh. for Charlotte Armstrong, Ceylon, 20; fr. a lady, for Ceylon missa. 20; a widow's mite, for do. 20; Mrs. Bethune, for Sandw. Isl. miss. 5.)	1,667 56
Amherst, Mon. con.	10 00	Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
Hancock, W. Simonds,	7 50	East Medway, 1st chh. la. 41.50; juv. asso. for fem. sem. at Sandw. Isl. 10;	51 50
Lyndeboro', Cong. so.	67 00	Foxboro', Mon. con.	17 84
Manchester, Cong. so. to constitute Rev. HORACE WOOD of Warner, an Hon. Mem.	125 50	Roxbury, Elliot chh. and so. mon. con. 4.80; la. 97; mater. asso. for a child in Miss Farrar's sch. Bombay, 13;	44 80
Nashua, Gent. and la. benev. so. 25.50; E. Parker, to constitute Mrs. SARAH PARKER an Hon. Mem. 100;	30 00—312 98	West Newton, B. Eddy,	3 00
Peterboro', Mon. con.	50 00	Wrentham, M. Everett,	10 00—127 14
Kennebec, Me. Confer. of chhs. B. Nason, Tr.	16 00	Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.	
Hallowell, Mrs. S. E. Bond, to constitute Rev. AARON C. ADAMS of Gardiner, an Hon. Mem.	2 50—62 50	Northampton, A friend,	5 00
New Sharon, Cong. chh. mon. con.	155 12	Southampton, Cong. chh. mon. con.	92 00—97 00
Winslow, Inf. s. s. classes, 1.50; Miss P. I; for chil. in Ceylon,	17 00	Old Colony, Ms. Aux. So. H. Coggeshall, Tr.	
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.	17 75—190 87	Middleboro', 1st par. mon. con. and gent.	107 90
Bath, Mr. Ellingwood's chh. and so. (of which fr. F. Clark, for Frances L. Clark, Ceylon, 20; Rev. J. W. Ellingwood, for J. W. Hyde, do. 20;) which and prev. dona. constitute JONATHAN HYDE an Hon. Mem.	7 00	New Bedford, Head of the River, cong. chh. and so.	22 00
Litchfield, Mon. con.	14 00—21 00	Wareham, Trin. cong. chh.	12 00—141 90
Thomaston, Rev. S. C. Fessenden, 1 00		Oneida co. N. Y. Aux. So. A. Thomas, Tr.	1 00
Wiscasset, Fem. asso.	14 00—21 00	New Hartford, B. F. H.	
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	50 00	Orange co. Vt. Aux. So. H. Hale, Tr.	
Litchfield, For the Siamese press, Sharon, 1st cong. chh. sab. sch. for Benjamin Hamlin, Ceylon,	548 48	Tunbridge, Mrs. S. Cushman,	50 00
Lowell and vic. Ms. Char. So. W. Davidson, Tr.		Otsego co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.	
Lowell, 1st cong. chh. and so. 300; sab. sch. inf. dep. for Mr. Wheeler, 3.11; John-st. chh. Ind. miss. so. for sup. of Mr. Wheeler, 170; sab. sch. con. for Miss Spooner, 7.50; Appleton-st. chh. and so. 67.87;		Cooperstown, Gent. 32; la. 87.85; 119 85	
Merrimack co. N. H. Aux. So. G. Hutchins, Tr.		Gilbertsville, Rev. J. Wynkoop, for miss. press, Bankok, Westford,	50 00
Franklin, Mon. con.	25 00	Palestine Miss. So. Ms. E. Alden, Tr.	62 50—232 35
Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.		Abington, N. par. mon. con. 21; S. par. gent. 42; la. 22.50;	85 50
Carlisle, Rev. PRESERVED SMITH, which constitutes him an Hon. Mem.	50 00	South Weymouth, C. Holbrook,	5 00
Fitchburg, J. N. 2; chil. of mater. asso. for chil. at Ceylon, 3.82;	5 82	Weymouth, S. par. fem. pray. so.	18 00—168 50
Holliston, Mon. con.	8 75	Penobscot co. Me. Aux. So. E. F. Duren, Tr.	
Pepperell, Coll. for books for Syria, 93—65 50		Bangor, 1st chh. mon. con. 50; theolog. sem. quar. contrib. of students, 11.62;	61 62
Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.	32 00	Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.	
Marlboro', Union so. mon. con.	40 00—72 00	Hampstead, Friends,	25 00
Unionville, Fem. missa. so. which and prev. dona. constitute Rev. JOSEPH HAVEN, Jr. an Hon. Mem. 30; Rev. J. Haven, Sen. 10;	60 00	Hampton Falls and Seabrook, Mon. con.	15 66—40 66
Middlesex Asso. Ct. H. C. Sanford, Tr.	38 39—98 39	Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
		Orwell, A. C. av. of jew.	50
		Rutland, Cong. chh. mon. con.	9 91
		West Rutland, Young persons, to constitute Rev. ALDIS WALKER an Hon. Mem.	51 00—61 41
		Somerset co. Me. Aux. So. C. Selden, Tr.	
		Athens, Contrib. 9.73; mon. con. 9.11;	18 84
		Norridgewock, Gent. and la.	20 94—39 78

<i>Stafford co. N. H. Aux. So. E. J. Lane, Tr.</i>	
Dover, Coll. 7.25; mon. con. 1.32; 8 57	
Farmington, Coll. 8.26; Miss M. A. E. 1; 9 26	
Gilmanton Centre, Men. con. 22.88; chil. 6.02; Iron works, coll. 10; 38 90	
Meredith Bridge, Sub. 31; mon. con. 19; village miss. so. 25; 75 00	
Milton, Coll. 15 28	
North Wolfboro', Mon. con. 6 08	
Rochester, Sub. 62.75; mon. con. 9.03; 71 78	
Sanbornton, Coll. 31.90; mon. con. 3.81; 35 01	
Sandwich, Coll. 13 12	
Tamworth, do. 35 00	
Wakefield, Sub. 18; mon. con. 7.50; C. G. W. 4.50; 30 00	
Wolfboro' Bridge, Mon. con. 15 21—353 21	
<i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>	
Attleboro', 1st cong. chh. 35 60	
Freetown, Cong. chh. and so. 10; mon. con. 5; for anti-slavery miss. at Sandw. Isl. 15 00	
Mansfield, Mr. Blake's so. 7 09—57 09	
<i>Falley of the Mississippi, Aux. So. G. L. Weed, Tr.</i>	506 18
<i>Western Reserve aux. so. By Rev. H. Coe, Agent,</i>	
Ashtabula co. Wayne, 12; Williamsfield, 10.50; Cuyahoga co. Cleveland, La. miss. so. 60; Strongs-ville, 20.77; Erie co. Milan, 47.44; A. B. Harris, 5; Sandusky city, 27.44; mon. con. 25; S. Moss, 10; Geauga co. Kirtland, 20; Huron co. Birmingham, 3.41; Fitchville, 1st presb. chh. 1.50; Florence, 59c. Greenfield, 10.58; mon. con. 12; Lyme, 34.50; C. Smith, 10; C. Rash, 10; R. K. 5; E. B. 5; Maxville, 17.73; Monroeville, 13.62; Norwalk, 124; Mrs. J. R. Lawrence, dec'd, 20; Paris, 21.50; Wakeman, 5.36; Lake co. Freedom, 1st chh. 175; Twinsburg, 2d chh. 12; Unionville, Mon. con. 15; Loraine co. Amherst, Mon. con. 85c. Medina co. Chatham, 20; York, 30; Rev. I. Lamson, 10; Seneca co. Bloom, 8.25; Eden, Mon. con. 2.74; Melmore, 11.69; Scipio, Rev. I. McC. 5; Summit co. Tallmadge, Miss Wright, 3; Trumbull co. Braceville, 21.06; Canfield, 7.91; Mesopotamia, 5.70; Newton Falls, L. Lyman, 10; H. A. Du Bois, 10; E. L. 5; Vernon, 2; Youngstown, Gent. 2; la. 12.50; ded. loss on various rem. 72.36; 663 03	
<i>By T. P. Handy, Agent,</i>	
Brownhelm, Indiv. 7.87; Cleveland, Mon. con. 11.52; 1st presb. chh. sab. sch. 4.20; Johnsonville, Chh. 12.50; Lodi, J. Higbee, 10; Vermilion, Chh. 10; 56 09	
<i>Windham co. Vt. Aux. So. Rev. C. Kidder, Tr.</i>	
Grafton, Cong. so. 45 65	
<i>Windham co. North, Ct. Aux. So. J. Williams, Tr.</i>	
Westford, Rev. ALVAN UNDERWOOD, which constitutes him an Hon. Mem. 50 00	
<i>Windsor co. Vt. Confer. of Chhs. J. Francis and E. C. Tracy, Trs.</i>	
Stockbridge, Cong. chh. and so. 15 20	
Woodstock, Cong. so. mon. con. 12 58—27 78	
<i>York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.</i>	
Biddeford, Cong. chh. and so. 7 75	
Lebanon, Cong. chh. and so. to constitute Rev. JOSEPH LONG an Hon. Mem. 58 00	
Limerick, Village mon. con. 43.55; Hays neighborhood, do. 12.15; 55 70	
Limington, Cong. so. mon. con. 6 32	
Wells, W. par. coll. 31 31—159 08	

Total from the above sources, \$14,220 76

VARIOUS COLLECTIONS AND DONATIONS.

<i>A friend,</i>	1 00
<i>Albany, N. Y. Miss E. Scott, to constitute Rev. JAMES R. BOYD of Watertown, an Hon. Mem.</i>	50 00
<i>Almond, N. Y. Mon. con.</i>	29 00
<i>Amenia South, N. Y. Presb. chh.</i>	17 00
<i>Amsterdam Village, N. Y. Mater. asso. for Halsey A. Wood, Ceylon, 20; presb. chh. sab. sch. for Charles Bartlett, Ceylon, 20; 40 00</i>	
<i>Andover, Ms. S. par. coll. 339.43; young people's miss. so. Scotland dis. 10.18; W. par. gent. 63; la. 44.34; mon. con. 19.66; 476 61</i>	
<i>Augusta, Ga. By Rev. J. Knox,</i>	69 00
<i>Belvidere, Ill. Mon. con. 6; less dis. 54c.</i>	5 46
<i>Bethany, Pa. J. Bunnell,</i>	1 00
<i>Bethlehem, N. Y., I. Clemence,</i>	10 00
<i>Billerica, Ms. Mon. con. 8.72; av. of jew. 25c.</i>	8 97
<i>Bloomfield, N. J. Fem. sem. miss. so. for Mary Seymour, H. B. Cooke, and H. M. Cooke, Ceylon,</i>	40 00
<i>Bluehill, Me. Cong. chh. and so. benev. asso.</i>	50 00
<i>Brighton, Ms. Juv. sew. so. for sch. at Beyroot,</i>	8 50
<i>Bryan co. Ga. By Rev. J. Knox,</i>	100 00
<i>Byron, N. Y. Fem. miss. so.</i>	16 19
<i>Cambridge, Ms. Mon. con. in Shepard so. 34; sew. cir. of do. 36; 70 00</i>	
<i>Canterbury, N. Y. Presb. chh. 32; a friend, 6; 38 00</i>	
<i>Carbondale, Pa. 1st presb. chh.</i>	18 25
<i>Chanceford, Pa. La. asso. for Samuel T. Martin, Ceylon, 20; less dis. 80c.</i>	19 20
<i>Charlestown, Ms. 1st chh. and so.</i>	475 80
<i>Cherry Ridge, Pa. Miss M. Darling,</i>	3 06
<i>Chicago, Ill. Presb. chh. mon. con. 87.92; less dis. 8; 79 92</i>	
<i>Cornwall, N. J. Presb. chh.</i>	4 50
<i>Danville, Pa. Mrs. C. Montgomery, 20; fem. miss. so. 21.35; less dis. 1.66; 39 69</i>	
<i>Denton, N. Y. Presb. chh. 31; mon. con. 17; 48 00</i>	
<i>Dorset, Vt. Gent. asso. 41; la. asso. 34; to constitute Rev. WILLIAM JACKSON, D. D. an Hon. Mem.; Mrs. S. C. Jackson, 12; 87 00</i>	
<i>Dover, Ill. Mon. con. 10; less dis. 91c.</i>	9 09
<i>Dracut, Ms. Mon. con. and sub. to constitute Rev. WILLIAM PAGE an Hon. Mem.</i>	50 06
<i>Draper's Falley, Va. Miss E. Graham, for miss. to W. Africa,</i>	20 00
<i>Drawers and Port Penn, Del. Seven indiv. 6.50; less dis. 26c.</i>	6 24
<i>Dwight, Ark. Miss T. M. Bissell, to print Cher. books,</i>	5 00
<i>East Richfield, N. Y. Cong. chh.</i>	12 00
<i>Edisto Island, S. C. By Rev. J. Knox,</i>	46 50
<i>Elkton, Md. and Pencader, Del. Chhs.</i>	57 00
<i>Essex, N. Y. Presb. chh.</i>	41 61
<i>Fairfield, N. J. Fem. mite so.</i>	15 00
<i>Fayetteville, N. Y. Presb. chh.</i>	63 58
<i>Fayette co. Pa. Union cong. C. P. chh. 8; less dis. 32c.</i>	7 68
<i>Fearing, O. T. F. S.</i>	2 00
<i>Fishkill, N. Y. Presb. chh.</i>	2 00
<i>Fort Columbus, N. Y., M. C. Dimick,</i>	2 50
<i>Fort Towson, Ark. Mon. con.</i>	7 00
<i>Franklin, N. Y. Cong. relig. so.</i>	20 00
<i>Freedom Plains, N. Y. Presb. chh. mon. con. 2 62</i>	
<i>Gainesville, Ala. Chh. 110; less dis. 6.23; 103 77</i>	
<i>Gettysburg, Pa. Presb. chh. mon. con. 25.90; less dis. 1.03; 24 87</i>	
<i>Glens Falls, N. Y. Presb. so. mon. con. 23; a friend, 5; Mrs. E. H. S. 5; Mrs. F. J. 1; 34 00</i>	
<i>Greenfield, N. Y. Coll.</i>	27 00
<i>Greenport, N. Y. Miss. box at N. Tuthill's,</i>	6 00
<i>Guildhall, Vt. A friend,</i>	25 00
<i>Hammondsport, N. Y. Presb. chh.</i>	26 00
<i>Hamptonbury, N. Y., T. Jackson,</i>	2 00
<i>Harlaem, N. Y. Sab. sch. for Ceylon miss.</i>	6 00
<i>Harpersfield, N. Y. Presb. chh. mon. con.</i>	33 00
<i>Illinois, A friend,</i>	100 00
<i>Kingsboro', N. Y. Presb. cong.</i>	84 12
<i>Lansingburgh, N. Y., A friend, to ed. a hen child, Ceylon, 9; three chil. 3; 12 00</i>	
<i>Le Rayville, Pa. Pike cong. chh.</i>	28 50
<i>Liste, N. Y., A friend,</i>	20 00
<i>Little Compton, R. I. Fem. benev. so.</i>	31 00

<i>Little Osage</i> , Mo. Chh. mon. con.	13 05
<i>Liverpool</i> , N. Y. Presb. chh.	3 64
<i>London</i> , Eng. J. Symm, for Madras and Ceylon miss.	10 56
<i>Lovell</i> , Me. Gent. asso. 9,25; la. asso. 13,82;	23 07
<i>Machias</i> , Me. Cong. mon. con.	35 00
<i>Marathon</i> , N. Y. Fem. benev. so. 23,40;	34 00
presb. chh. miss. so. 10,60;	
<i>Marietta</i> , O. Fem. sem. for <i>Marietta C. Jaquith</i> , Ceylon,	10 00
<i>Maumittan</i> , Mo. Cong. mon. con.	8 76
<i>Mayfield</i> , N. Y. Central presb. cong.	63 50
<i>McDonough</i> , Ga. J. Dailey,	18 75
<i>Meadville</i> , Pa. Presb. chh. 25; less dis. 1;	24 00
<i>Middlebury</i> , Va. Mrs. Powell,	3 50
<i>Middletown</i> , Pa. Mrs. Birchard,	3 00
<i>Millport</i> , N. Y. La. miss. so.	8 00
<i>Montross</i> , Pa. Presb. chh. mon. con.	64 00
<i>Moravia</i> , N. Y. Cong. chh.	8 00
<i>Morristown</i> , N. J. Presb. chh. mon. con.	28 66
<i>Mr.</i> , S. I. For miss. press,	50
<i>Mount Joy</i> , Pa. Young la. miss. so. Cedar Hill sem. for schs. in Ceylon,	15 00
<i>Nantucket</i> , Ms. N. cong. chh. miss. so. 66;	119 00
mon. con. 41; sab. sch. 12;	1 00
<i>Newark</i> , N. J. Two chil.	10 00
<i>New Jersey</i> , A friend,	
<i>New Lebanon</i> , N. Y., R. Woodworth, a rev. pensioner,	50 00
<i>New York City</i> , Grand chil. of D. L. Dodge, for David L. Dodge, Ceylon,	20 00
<i>Niles</i> , Mich. Presb. chh. 31,81; less. dis. 1,27;	30 54
<i>Orient</i> , N. Y., W. S. Hobart, 5; D. Beers, 5;	10 00
<i>Parsippany</i> , N. J. Fem. read. and sew. so. 18; fem. evan. so. 9,75;	27 75
<i>Patchogue</i> , N. Y. Cong. chh. mon. con.	7 00
<i>Pateron</i> , N. J. 1st presb. chh. mon. con.	14 00
<i>Philadelphia</i> , Pa. 10th presb. chh. sab. sch. for Henry A. Boardman, Alexander W. Mitchell, William Shippen, Winthrop Sargent, and I. Engle Negus, at Cape Palmas, 25; fem. so. for ed. of hea. youth, 300; Cedar-st. presb. chh. mon. con. 11,37; 5th presb. chh. male sab. sch. for John Neill, Ceylon, 20; fem. do. for George McClelland, do. 20; a friend, for a child at Cape Palmas, 15; 1st presb. chh. I. M. Van Harlingen, 50; less dis. 17,66;	423 71
<i>Pokaguma</i> , Mr. Coe, for Ojibwa miss.	50 00
<i>Pomfret</i> , Vt. J. Miller,	1 50
<i>Pompey</i> , N. Y. 1st cong. chh. mon. con.	21 00
<i>Princeton</i> , N. J., A student,	1 00
<i>Providence</i> , R. I. Benef. cong. chh. and so. 502 87	
<i>Pulaski and Wythe</i> , Va. Miss. so. 15; fem. tract so. 18,55;	33 55
<i>Reading</i> , Ms. R. Parker, 10; young la. sew. cir. of ind. 6;	16 00
<i>Robinstown</i> , Me. Mon. con.	12 00
<i>Rochester</i> , N. Y., C. M. Lee, to constitute Miss SARAH P. EDWARDS of Hartford, Ct. an Hon. Mem.	100 00
<i>Salina</i> , N. Y. Presb. chh. mon. con.	37 69
<i>Sandwich Islands</i> , Miss. M. C. Ogden, for the fem. sem. at Wailuku, 300; less dis. 12;	288 00
<i>Scituate</i> , R. I. 1st cong. chh.	30 00
<i>Smithfield</i> , N. Y. Mon. con.	14 00
<i>South Paris</i> , Me. S. Morse,	10 00
<i>South Reading</i> , Ma. Gent. asso. 78,75; la. asso. (of which for Siamese press, 11); 88,55;	167 30
<i>Springfield</i> , N. J. Presb. chh. to constitute Rev. WILLIAM B. REEVE of Canton, O. an Hon. Mem.	53 50
<i>Stanstead</i> , I. C. Cong. chh. mon. con. 27; W. Ritchie, 10;	37 00
<i>Stockholm</i> , Sweden, Swedish miss. so. an indiv. for schs. among the Druses,	1 25
<i>Stuyvesant</i> , N. Y. Miss M. B. Kittle, for Isabella B. Kittle, Ceylon,	20 00
<i>Syracuse</i> , N. Y. 1st presb. so. mon. con.	100 00
<i>Tisbury</i> , Ma. Mrs. E. Chase,	2 00
<i>Troy</i> , N. Y. 2d-st. presb. chh. A. Slason, 50; fem. sew. so. 28,50;	108 50
<i>Tuscarora</i> , N. Y. Mon. con. 9,52; Indians, for Mr. Lyons, Sandw. Isl. 8;	17 52
<i>Unknown</i> , Rec'd in New York,	6 00

<i>Upper Aquobogue</i> , N. Y. Cong. chh. (of which for dis. of tracts, 10;)	30 00
<i>Utica</i> , N. Y. 1st presb. chh. J. Williams,	25 00
<i>Washington City</i> , D. C. 4th presb. chh. 60; sab. sch. for Sandw. Isl. miss. 5; J. W. Hand, 5;	70 00
<i>Waterford</i> , N. Y. Presb. chh.	15 00
<i>Westhampton</i> , N. Y. Presb. chh. mon. con.	15 00
<i>West Harpersfield</i> , N. Y. Mrs. L. H. for Mahraita miss.	3 00
<i>West Newton</i> , Ms. B. Eddy,	3 00
<i>Wilmington</i> , Ms. La. asso.	15 37
<i>Winchester</i> , Va. S. Rhea, 2,50; Mrs. C. I.;	3 50
<i>Woburn</i> , Ms. 1st chh. gent. 123,75; la. 126,86; mon. con. 60,34; sab. sch. 3,30;	314 15
	\$20,162 68

LEGACIES.

<i>Boston</i> , Ms. Thomas S. Winslow, by B. P. Winslow, Ex'r, (prev. ack. \$1,000;)	657 50
<i>Millbury</i> , Ms. Rev. Osgood Herrick, by H. Mills, Adm'r, (prev. ackn. \$250;)	160 20
	\$817 70

Amount of donations and legacies acknowledged in the preceding lists, \$20,960 38. Total from August 1st, to May 31st, \$903,603 25.

DONATIONS IN CLOTHING, &c.

<i>Andover</i> , Ms. S. par. A box, fr. juv. miss. so. for Mr. Boutwell,	50 00
<i>East Hampton</i> , Ms. Various articles, fr. S. Williston,	1,351 19
<i>Easton</i> , Pa. Two cases of slates, fr. S. Taylor,	
<i>Essex</i> , Vt. A box.	
<i>Greenville</i> , N. Y., A barrel, fr. la. for Mr. Parker, Sandw. Isl.	
<i>Hollis</i> , N. H., A barrel, fr. la. for Ojibwa miss.	55 00
<i>Lebanon</i> , Me. Clothing, fr. la. sew. so.	17 42
<i>Lowell</i> , Ms. Two boxes, for Mr. Boutwell, Ojibwa miss.	
<i>Middleboro'</i> , Ms. 1st par. A box, fr. la. miss. so. for La Pointe,	28 68
<i>New Alstead</i> , N. H. 12 yards flannel, fr. so. of ind. for Mr. Emerson and Mr. Locke, Sandw. Isl.	
<i>Newfane</i> , Vt. A box.	
<i>New Haven</i> , Ct. A box, for Mr. Hebard, Syria; letter paper, fr. J. Donaghe, \$10;	
<i>New York City</i> , A box, fr. miss. so. of sab. sch. Bleecker-st. chh. for Dr. Grant.	
<i>North Woodstock</i> , Ct. A box, fr. la. sew. so. for Mr. Smith, Syria, 41; do. fr. juv. so. for do. 9;	50 00
<i>Pembroke</i> , Ms. A bedquilt, fr. a lady.	
<i>Pompey</i> , N. Y., A box, for Mr. Crane, Madura.	
<i>Reading</i> , Ms. Shirts, etc., fr. la. sew. cir. of ind.	
<i>West Rutland</i> , Vt. Mill Village, Paper, fr. Messrs. Ward and Henderson,	7 00
<i>Woburn</i> , Ms. A box.	
<i>Unknown</i> , Shoes, fr. Miss S. Tuttle, 5,75; a box, for Mr. Dwight, Madura.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.
Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.